

GODLY
MEDITATIONS
Upon the most holy
SACRAMENT
OF THE
LORDS SUPPER.

With many things appertaining
the due receiving of so great
a Mystery, and to the right
disposing our selves unto
the same.

Together with an Appendix touch-
ing the Controversie about the holy
E U C H A R I S T,

Also godly Meditations concerning
the **D I V I N E P R E S E N C E.**

By Christopher Sutton, Doctor in Divinity,
late one of the Prebends of the Collegial
Church of Westminster.

L O N D O N,
Printed by *W. Hunt*, for *William Hope*, at the
Sign of the Blew Anchor on the North-
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Together with an Appendix touch-
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EUCCHARIST.

Also godly Meditations concerning
the DIVINE PRESENCE.

By Christopher Sutton, Doctor in Divinity,
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MEMORANDUM

FOR THE RECORD

Also copy of the report concerning
the HUNT & LARSEN
case, dated 2nd of June 1901.
Submitted by the
Attorney General.

Printed by the
State of the House of Representatives
Office of the Secretary of the House of Representatives



To the two vertuous and modest
Gentlewomen, the now Lady *Varney*,
and the Lady *Rodney*, Sisters,
sometimes attending upon the late
Queen in her honourable
Privy Chamber.

THat desire you have, Right
Vertuous, to serve God in
holinesse of life, and very
towardly disposition, even
from your tender years, so applia-
ble to all goodnesse (wherin you may
wax old in the grace of God) have of-
ten moved me to beseech him, who
hath begun this good in you, to con-
tinue the same, (even unto an aged &
happy end. For assuredly our religi-
ous duties, and respective devotion
to God, is worth all the worlds dig-
nity beside; nay, without this, all the
dignity of this world is nothing
worth.

Is not godlinesse the flour of all our
actions? Yes verily: *Do but try me.*

The Epistle Dedicatory.

Saith the Lord, if I will not power out a blessing, Mal 3. 10. Hath he not said, I will honour them that honour me? 1 Sam. 2. 30. Et diligentes me diligo, And I love them that love me? Pro. 8. 17.

To exercise this your devotionate duty unto God, (so often) and therefore often (as you prepare your selves unto the blessed Sacrament of the Lords Supper, that high Myſtery of humane Salvation) I commend unto you both, these Meditations hereafter following, in part, gathered out of the ancient Fathers, and some late reverend writers of this age, as *Luc. Penel.* and others translated, augmented and brought to a method. I offer them as at testimony of my due regard towards you, and present them unto your sober & gentle patronage, wherein what is performed, you may haply by observing find.

✱ The occasion first moving me to gather somewhat tending to devotion upon this subject, I mean the true use

The Epistle Dedicatory.

necessity I found of some good means to stir up at times beleeving the best, and best disposed devotion of Christians toward the high mystery they have in hand. Witty discourses in matter of controverſie now a long time, no less learned then large we have had in our English tongue about the holy Eucharist; but all this while we have not much extant, appertaining to the substance thereof, to wit, touching our Christian preparation unto the same, and our Christian participation of the same.

In the old Law the *Levites* must be first sanctified, and then they were to sanctifie the people; the Priests prepared themselves and others to celebrate the old Pasſeover; but unto this Pasſeover, every one withall prepares himselfe, for that every one hath a soul to save.

God said to the same people of Israel, when your Children shall say to you; *Quæ est ista Religio?* *Exo. 12. 16* What meaneth this Religion? or what

The Epistle Dedicatory.

is this solemn observation we keep? you shall say unto them, *This is the Lords Passeover, &c.* which as it had a memorial of a great deliverance past, so was it a most lively type, and figure of the true Passeover that was to come, wherein the blood of that most innocent Lambe of God, that took away the sins of the world, was in love shed for the redemption of us all; and therefore of all in general, may that of *Hezek, 2 Chro. 30. 18.* be wel inferred *The Lord be mercifull unto them that prepare themselves hereunto, &c.*

And to you both (Right Verruous) I may properly apply the same in particular: the Lord ever more be merciful unto you in preparing your whole hearts to keep this passeover unto the Lord your God: who of his infinite mercy grant you a prosperous course of life for the time present, and for the time to come life everlasting.

Yours in all humble manner,
Christopher Sutton.



*The preface to the Christian
Reader.*



N pursuing the Controversies of these our times (good Christian Reader) with a mind desirous afterward to satisfy the moderate minded, on the contrary part, in some questions, (wherein without question we are mistaken, & are not according to right, rightly understood :) in perusing I say these controversies, (to speak a plain truth, as in the sight of God,) I found many of them on both sides so full of invective discourses, as I was then soory to read, and am now loth to mention. But amongst others, entering into the controversie of the holy Eucharist, mee thought I was entred into a tempestuous sea of all contention ; for there I saw most unnatural bitterness amongst Christians, Schismes in the Church, Factions in Common weales, all tossing and turmoiling about this Sacred mystery, as is lamentable to consider.

2. I began at first to admire the patience of
A 3 God,

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God, to ~~see~~ this heavenly mystery of humane salvation left unto the world, by him who did redeeme the world as a seal of mercy, as a pledge of peace and love between God and man, to become by the contentious humours of many, a very subject for all dissention.

3. At the beholding thereof might not the Prophet *Ieremy* wish (did he live) that hee had water enough, and that his head were e-ven a fountaine of teares? *Ier. 9. 1.* Did the son of God institute this most di vine ordinance to exercise our over-running fantasies, and nor rather to nourish and grace our poor re-deemed soules?

4. In that Almighty God put enmity between the seed of the woman, and the seed of the Serpent, we may gather, that as the seed of the Woman should bee at enmity with the seed of the serpent so should it be at unity with it selfe. We have enemies enough abroad in the world, though Christians be not at variance within themselves, and that which is most to be lamented, about some principal points of their Christian profession; but of all other, about the sacred institution of Christ their onely Saviour, and Redeemer, who left this his ordinance, not to raise matter of contention, but to strengthen us in Faith, and to continue a joyfull remembrance of his love in suffering and dying for the sins of the world, untill the time of his second appearance or comming againe to his glory.

There

To the Reader?

There is a farbetter and safer course then to contend any longer, if men would at last set themselves on al parts to follow; which is to reverence the Son of God in the unsearchable mysteries of his wisdom, which are past finding out; and not to stand weighing them in the light scales and ballances of their owne reason to draw a vaile over them, or say with the woman of Samaria, *Puteus est altus*, This well is deep, and so with pious hearts to reverence them, and no more adoe.

5. When we have done striving and even wearied our selves in a thousand difficulties, brought our minds into a labyrinth of doubts unless wee wil make controversies immortal, we must draw at last to an issue.

The faithfull receive the holy Sacrament: Well, what do they receive; Certainly Christ Jesus, truly and really to make further scruple is needlesse curiosity, to give light credence thereunto, is in part incredulity. What the Elements of Bread and wine are in themselves is one thing; what they are being consecrated, to so holy a use, and received of the spirituallly minded as the spirituall food of their soules, is another. What they are, I say Christs owne words are sufficient warrant for a beleeving world unto the worlds end. Wherefore, to be overwitted in seeking or doubting how this should be, is no way agreeable to that faith and obedience, that becometh Christians. *Rerum absenijum* (saith an

The Preface.

ancient Father) *presens est fides ; rerum impossibilium, possibilis est fides ;* of things absent faith is present ; of things impossible, faith is possible. *Panem vides, verbum audis : cui potius credis ? sensui, vel Christo ?* Thou seest the bread, thou hearest the word, to which rather dost thou give credit, whether to thy sense, or to Christ ? *Cur non potius gaudes ? Quid queris ?* Why dost thou not rather rejoyce ? Why dost thou question ?

6. In this case that of the blessed Virgin, spoken of Christ in the Marriage at Cana in Galilee, would be remembered ? *Quodcumque dixerit vobis, facite,* whatsoever he shall say unto you, do it.

When the Serpent said unto Eve, *Cur precepit vobis Deus, ut non comederetis ?* Why hath God commanded you not to eat ? Had she answered, *Scio quidd præcepit, non spectat ad me investigare, causam quare præcepit ;* I know he hath commanded me so, to seek a reason why, or the cause wherefore, I need not, I ought not, had shee not done far better ?

Some have faith (saith St Augustine) in his 132 Sermon *De tempore*) which have art not to defend it, or skill to shew a reason thereof : he which hath, is not the faithfuller, but a little learner. *Quomodo fieri potest ? accedite & percipietis.* How can this be ? draw neare and you shall perceive. *Accedite ad Deum, & illuminamini ;* draw near unto God, and be ye enlightened.

To the Reader.

We have many things in Christianity offered as objects of our Faith, wherein we must hold captive humane reason. *Et Deus erat, & homo erat, & mater erat, & virgo erat*; There was a God, and yet a man, a Mother and yet a Virgin; that it is so, wee know it; how or after what manner this is brought to passe, know we cannot. Of those things which may be knowne Saint Bernard speaking of the blessed Sacrament, *Seco. de con. Dom. Mixa sunt* (saith he) *quæ de Sacramento dicuntur: fides est necessaria. scientia rationis super vacua, scientia ratione et intellectu colligitur, fides sola autoritate inducitur*: Wonderfull things are they which are spoken of the Sacrament: here faith is necessary, needlesse is the science of reason: this science is gathered by discourse and the understanding; Faith is brought in by authority onely. And going forward, he addeth: *Hæc sunt quæ expetunt simplicem creditorem, arguunt impium discussorem; credi oportet simpliciter, quod investigari non potest utrilque; nolite quarere quomodo fiat, nolite, &c.* These things require an humble beleever, and not an ungodly discussor: that which curiously may not be sought, may be beleeved with safety; seek not how this should be done doubt not whether it be done or no. We have scope sufficient to exercise our Christian consideration, if we call to minde the ineffable wisdom and love of God, who like a most provident Father, was not onely content to

The Preface

provide costly benefites, for his children, but hath also found out to behovefull a mean for their participation of the same, as is this holy Mystery

8. We will not aske our Physician how it shall come to passe, that this, or that potion should doe us good, and should we be more busie when Christ himselfe doth minister so precious a receipt, so heavenly Physick for the health of our soules? God forbid. They were of the Carpernaïtes, men without faith in Christ, and love to Christ, who in murmuring manner said, *Quomodo potest?* How, or which way can he do this? It was a faithfull and loving Disciple that answered, *Tu, Domine, habes verba vite*, Lord, thou hast the words of life, *Ioh. 6. 66.*

10. The people, as we read in the Gospel, who were cured by our Saviour, they came not to him to know and enquire by what means vertue should proceed from him; it sufficed them to receive health, and therefore without more adoe they gave the glory unto God, who had shewed such mercy unto men.

11. There is both *Dotta ignorantia*, & *indotta scientia*, a learned ignorance, and an unlearned science; the one, when men keep themselves within the lists and limits of obedience and faith; the other when they hearken to the Holy Ghost, *Be wise according to sobriety.*

12. Was not the Apostles, *O altitudo,*

To the Reader.

O the depth ! better then all the search of the world in so unsearchable a Mystery, where hee made silence the safest consequence ?

13. Without all question, the Church of Rome hath erred with meddling too much with this Sacred Mystery, and troubling the world with a multitude of unprofitable and needless disputes about Transubstantiation, and the like ; for which, as for their halfe communion, let them shew their *accepimus à Domino*, as we have received from the Lord, or else we plainly tell them, their plea is not sufficient in Law, and will not hold for good:

14. Let the world in the name of God, now judge of both, which give greater reverence to the most divine Institution of the Son of God, whether they who too busily talke of changing the substance of the elements into other, or they, who here conceive more, and with more reverence then words can expresse : they who say, *μὴ γὰρ μυστήριον* : this is a great mystery, or they who labor to search out a power of vertue unsearchable. In a word, they who will needs set downe a manner how Christ is present in the Sacrament, or else they who do acknowledge his presence, there after a manner in explicable.

15. All this while our due estimation of this so high a mystery, is not fully understood (as I suppose) of many, who refuse our Christian assemblies in times bebecoming. We
honour

The Preface

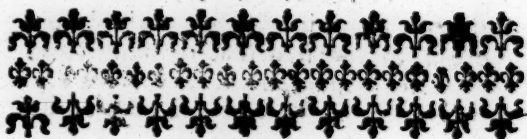
honour the Passion of Christ our blessed Saviour in this most holy Ordinance (I trust) with as dutifull hearts as any Christians in the world. The heat of some fancies we wish to be more temperate, and their zeal more according to knowledge, who ever love to be fishing in troublefome waters, and doe their endeavor to crosse Antiquity, which was not ignorant of so many excellent things. In a word, we conceive that all the reverence and devotion a Christian heart can yeeld is no way answerable to the depth and dignity hereof.

16. God saith unto *Moses*. *Put off thy shoes, for the ground where thou standest is holy ground.* How reverently we esteeme of this sacred Institution God knoweth, and what wee hold, let men at the last seriously consider. The state of the controversie, I leave in this discourse, to discusse; matter of difference in opinion, is often but an abatement of devotion; words pertaining to piety, are sweeter then the honey or the honey combe. Although for no other cause, yet for this, I have collected out of the ancient Writers, and in part out of *Penella*, the Meditations hereof following

17. To conclude then, it wereto be wished, we had lesse contending in matters of controversie, which availe little to godlinesse, and more sincere following the actions of Christian piety, which are much decayed in these
finfull

To the Reader.

full times (we see it too apparently before our eyes: that we had lesse questioning in general. and in particular lesse curious prying into the sacred Myſtery, and more religious preparing our ſelves to a due and dutifull participation of the ſame; we may conſider, that after all the ſtirre about it, the devotion of moſt is but ſo, ſo: for the heaps of volumes that treat of this ſubject, how they all in a manner, tend onely to matter of contradiction. Wherefore, omitting matter of contradiction, beſeech we God to encrease in us reverence more & more, toward this moſt holy Ordinance of Chriſt Jeſus his Son, and our Saviour, and that preparing our ſelves dutifnly to receive him in the ſtate of grace, we may be received of him into the ſtate of glory, to ſit at his table in his Kingdome, to live with him and raigne with him. *Amen.*



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GODLY
MEDITATIONS

upon the most
HOLY SACRAMENT
OF THE
LORDS SUPPER.

CHAP. I.

*Of the first Institution of the most holy Sacrament
of the Lords Supper.*



Mongst other parts of di-
vine worship, and religi-
ous duties of a Christian
life, which knit men in
love & service unto God
(for who shall have the
fruit but he that planted
the tree) there is none more solemn, none more
divine, then is the celebration of the most

holy Sacrament of the Lords Supper ; in the due celebration whercof wee present our selves before God : we honour him who hath honoured us (miserable sinners that we are) and therby we become partakers of our greatest good.

Fasting humbleth, Prayer beseecheth, Repentance bewaileth, Charity worketh, Faith beleeueth ; but the holy Sacrament applyeth all by Christ Iesus his merits to the salvation of our soules.

2. If any aske (saith an ancient Father) the Iewes why they keep their Paskeover, all that they will answer is, to relate of a bondage in Egypt, of *Pharaoh* their oppressor, of a *Moses* Gods servant their deliverer ; But if any aske me, which am a Christian, of our heavenly Paskeover, I can shew him not of *Moses* a servant, but of Christ Iesus the only Sonne of God ; of a more terrible *Pharaoh*, the Prince of darkenesse ; of a more wofull bondage, the shadow of death ; and last of all, a deliverance indeed by the blood of that immaculate Lambe, once offered for the sins of the world, *Heb. 9. 28.*

3. For our comfortable access to this most holy service, let us call to mind the first institution of the same, how we have Christ his owne precept and his promise, *Matt. 25. 26.* *Luke 22. 19.* His precept, *Hoc facite*, do this ; his promise, *Hoc est corpus meum, hic est sanguis meus*, &c. This is my body which was gi-

most holy Sacrament.

3

ven for you, this is the blood which was shed for you : as if, Here I offer up the benefit of my sufferings, and leave you a pledge at parting of my dearest love, *Novum Testamentum*, a New Testament, a new League or Covenant between God and man, that God will now thinke on your sinnes in justice no more.

4. Saint *Austine* in his 118. Epistle *ad Iannarium*: saith, our Saviour deferred the institution of this most divine Sacrament to the end of this life, as his lawful farewell, that the dignity and excellency thereof might make the more deep impression in his Disciples hearts, increase in them greater love, and devotion, after his departure from them.

5. In the 14. and 16. of *Exodus*, God gave the people of Israel, for the time of their abode in the Wildernesse, Manna from heaven ; which Manna they gathered until they came to the land of Promise : in like manner, so long as we remaine in the wildernesse of this world, we are gathering this our heavenly Manna, but when we come unto our promised Canaan, then need wee gather Manna no more.

6. Christ our Saviour, when the time drew neere that he should be betrayed and delivered up unto death, he communeth with his Disciples after this manner, *Luke 22. 15.* I have earnestly desired to eat the Pasche with you before I suffer, & accepit panem, &

4 *Meditations upon the*
benedixit, &c. and he took bread and blessed
it; in like manner he took the Cup. In
consecrating the Elements of Bread and
Wine, his prayers went up to heaven, his be-
nefits remaine with his Church here on earth,
the visible elements which he took and gave,
declare two things; the one that he would
the morrow following make himself an obla-
tion for the Redemption of many, upon the
Altar of the Crosse; the other that he would
become unto the faithfull by this meanes a
divine sustenance for their soules. And thus
he provideth for himselfe an Altar, for his, a
table; in both, God hath the glory and man
the benefit..

*The first Meditation upon this
blessed institution.*

CONsider how God created the world for
man, and man only to worship his Crea-
tor: a most excellent part of which worship is
the Holy Sacrament.

1. Consider how the Lord Iesus fore-seeing
the good of his Church, and the afflictions of
his Apostles to follow after his Passion, know-
ing what they should need, and what we all
of us should need, decreed to leave unto
them and to us the holy *Eucharist*, that they
and we might receive helpe and strength by
vertue thereof.

2. Consider, how this helpe and strength

most holy Sacrament.

5

is had by a spirituall repast; that as nourishments and the body nourished become one, so Christ and faithfull Receivers do become one with the Son of God himself.

4. Consider Christ our Saviour in his Passion as a Testator; his inheritance is in heaven, his Legacies are his graces, the executor is the holy Ghost, his Testament or will are promises of life laid downe in his Word, the Scales are the two Sacraments confirming these promises to all faithful beleevers.

5. Consider how the faithfull Communicants do receive that which the words sound, to wit, preservation unto life everlasting both of the irbodies and soules.

The fruit of this Meditation.

TH: fruit of this Meditation is this, that every one dispose himselfe with all devotion to this holy institution; that he leave all earthly cogitations, beneath, as *Abraham* in the 22. of *Genesis* did his Servants, when he went up to the Mount to do Sacrifice unto God.

*A spirituell Soliloquy, or Meditation of the soule
mito God upon these Meditations.*

OMnipotent and everlasting God, maye mee, I beseech thee, thy unworthy servant; what said I: thy servant? yea, rather

by reason of sinne, thine enemy. O Lord make me carefull of the performance of this so high a part of thy holy worship. I come Lord, as the sicke to the Physician of life, as an offender to the Lord of mercy, as the blind to the light of the eternall Sun, as the poor and needy to the God of heaven and earth, rich in mercy : therefore, O Lord, cure my infirmities, pardon my offences, lighten my blindnesse, enrich my poverty, grant that I may with such reverence receive this heavenly Manna, with such contrition, and devotion, with such purity and faith, with such a purpose and intent, as is expedient for my salvation ; and grant that at last I may behold perpetually thy beloved Son with face revealed : whom now I receive in the way by faith onely ; who liveth and reigneth with thee and the Holy Ghost, one God for ever and ever, *Amen.*

CHAP II.

Of the love of Christ shewed unto faithfull Believers, in ordaining this most holy Sacrament of the Lords Supper.

FOR that this Sacrament, is a Sacrament of Love ; and left unto us from the Love of our beloved Saviour, it is convenient that to put away the suspicion of ingratitude, it be received and handled with love, chiefly, seeing we can require in no other thing, the love

declared in ordaining this Sacrament, so full of love, then by love: of which love, God would that we should dispose, and so change it into that wee see most pleasing to him; whereupon, as *Christ our Saviour* while hee giveth himselfe to us for meate, giveth us a token of his highest love, with his grace, with so many merits of his preachings, labours, fastings, prayers; so wee when wee give to God our love, wee doe give him all things which we have most precious: Hence it cometh that God doth more esteeme, and that more worthily too, of this one love, then of all other things in the world; neither doth he require any other thing of us, when elsewhere he saith, *Prov. 23. 26. My sonne give me thine heart*; that is to say, the love which is thine. When *Christ our Saviour* humbled himselfe to be baptized of *Iohn Baptist*, *Mat. 14* It made *Iohn* more humble himselfe to *Christ*: his love should wound our hearts, and make us love him who is love it selfe; and this love of his is manifest to us by instituting this most holy Sacrament. When *Nathan* the Prophet would shew *King David*, in the 2 of *Samuel* 12. 3. what love the poor man bare to that ewe-Lambe which he nourished in his bosome. He gave him (saith he) of his owne meate, and dranke of his owne Cup: *Christ* to shew his love toward us, hath given us of his owne bread, and of his own cup; nay, he hath given us his own body

as bread, his owne blood as wine, for the nourishment of our soules.

David wondered at the exceeding love of God, 1 Sam 1. 18. saying, who am I, O Lord God, that thou hast brought me unto this! Wee may with admiration, say, Lord, what is earth and ashes that thou hast exalted the same to this dignity! God appeared to Moses in the burning bush, so doth he to the faithfull inflamed with love.

God did highly honour *Ioshua*, in that he made the Sonne to stay untill he had the victory; but what honour had it been, had he brought the same Sonne down from heaven? This hath he done for us by the Sun of righteousness, who exiled himselfe thirty three yeeres from the throne of glory, and became the sonne of man, that we might be made the sons of God.

The second Meditation.

Consider how in this holy mystery thou art bound to love the gift with the giver: If when the people would have made Christ a King, *Iohn 6. 15.* he had then sought to requite their favour, it had not been so much; but when they gave him gall to eat, and vinegar to drinke, then to leave his testimony of favour and love, it was love without example. Had he bestowed this so great a gift on the Saints or Angels, it had not been so wonderful;

most holy Sacrament. 9

derfull ; but bestowing it on poore sinners, this was pure love indeed.

2. Consider how great care our Saviour hath shewed towards us, in instituting this Sacrament ; seeing nothing could bee given more excellent, more deare ; when he loved his which were in the world, he loved them unto the end, *Iob. 13. 11.*

3. Consider, what *St Chrysostome* saith, our Saviour instituted this divine Sacrament, that we might be made one with him, for as much as he is such a meat as doth turn it self into the worthy Receiver. So, hereby, Christ doth draw us unto him, with the bonds of love, and doth in this gift allure us to love him.

Heat doth turne the nourishments unto the body nourished, the same is done by fervency of love in faith Receivers.

The fruit of this Meditation.

The fruit of this Meditation is, that every one meditating on the love of Christ, aske the question, and make the answer with the Prophet, *Psal. 16. 11. Quid retribuam, &c.* What shall I give unto the Lord for all the benefites he hath done unto me ? I will take the cup of salvation, &c.

*A spiritual Soliloquie upon this
Meditation,*

O Sweet Iesus, could it bee that such was thy love towards us, that when thou wast the King of glory and creator of all the world, thou wouldst thy selfe be meate for thy own creatures? O Love, thy love is too too great; for I thought sufficient that which the Wiseman speaketh, *Love is as strong as death, Cant. 8. 6.* But I see much more may be spoken of this thy love; for thy arrows overcoming heaven, do penetrate where death doth not come nor approach; thou also dost fix this love in the heart of man, and not onely pluck it away from all things created, but even from it selfe.

It was sufficient that thou wast given to us for a Lord and God; in which thing the Prophet hath placed this blessednesse; *Psalm 144. 16. Blessed are the people whose God is the Lord.* But love hath drawne thee to that which the wisdom of man cannot comprehend, and it remaineth most true, that thou when thou wast God of all majesty, most infinite and immortal, wert made man, didst die and suffer for us.

When I consider that thou in the self same time wherein the streames of thy tribulations did overflow; wherein thy onely thought constrained a bloody sweat out of thy body, for.

most holy Sacrament.

II

forgetfull of thine owne selfe, and all the torments which were preparing, wast carefull of procuring such a meat for us, as might strengthen us in the state of grace, untill we see thee in the state of glory: O amiable Jesu, how truly is it written of his love in the 8 of the *Canticles*, and 7 verse? Many waters could not extinguish this love, nor floods overwhelme it; namely, many waters of thy passion, and floods of thy griefe could not with hold thee, whereby thou wouldst not provide & impart this singular and precious gift for us. O sweet Jesus, it had been enough to call us brethren, when thou wert humbled on the earth; but wilt thou so call us ascending to heaven, saying; *I ascend to my Father and your Father, &c.* Nay, to call the poore so, so thou wouldst and wilt call them brethren, whatsoever hee did to the least of these my brethren.

The Prophet *Elisha* in the 2 of *Kings* 1. 8. greatly esteemed the cloak of his master *Eliab*, left him at his departure; wherewith hee divided the waters of *Jordan* and passed over on dry foot: but here the Lord and God of *Eliab*, hath left unto thee not any garment, but his most sacred body, that hee may bee a companion with thee in this troublesome pilgrimage, in passing over the waters of tribulation, and an wholesome food of a spiritual life.

Judge now then how much thou oughtest

to resolve him, and with what ardent affection to receive him. In the meane time beseech this Benefactor that it happen not unto thee, as unto the people of the Jewes; to whom when our Lord Jesus offered himself for their Master and Teacher, they renouncing his doctrine and Master ship, kept still the covering of their eyes; and, which was worse, joynted to their blindness the sin of unthankfulness.

CHAP. III.

*Of the great excellency and worthinesse
Of this Sacrament.*

MOST high and sumptuous is the preparation which wisdom hath ordained; bounty furnished; and Christ himselfe with his honourable presence beautified. This preparation is, not as in times past in the wilderness, or in the moveable tabernacle of Moses, or the fixed Temple of Solomon, but in a great Chamber, a large upper room; in the most ample Church, dispersed far and wide upon the face of the earth: here Christ himselfe is the giver, and the gift; the feeder and the food. It is said of Ezechiah, in the 2. of Chron. 30. that he kept a Paschever, and such a Paschever as never was there any the like before: but much more may bee said of Christs holy Supper. Admire not any longer the sumptuous preparation of the great-
ness

most holy Sacrament. 13

ness of the gift of King *Ahasuerus*, in the fourth of *Hester*, after he betrothed unto him *Hester* in marriage; for these gifts were earthly, and could not give life and spirit: admire rather the precious gift of Christ, given unto his Church, after he had espoused her vnto himselfe; which gift is heavenly, and of such infinite value, that it cannot bee valuede

The third Meditation.

Consider the great excellency of this holy and heavenly feast, where Christ the true Paschall Lambe is received, the memory of his death and passion recounted, the mind filled with grace, and a pledge of future glory given unto us.

2. Consider these five differences, which are between this feast, and the feasts of the world.

1. The feasts of the world are proane, for in them neither is there holy meate, neither are they ordained for the health of the soule: but this feast is a sanctified feast, and ordained principally for the health of the soul.

2. In the feasts of the world there is a variety, and by how much the more the variety is the greater, by so much the more is the feast commended; in this spiritual banquet it is not so, wherein Christ being infinite, containeth in him all perfection, and can alone satisfie the soul,

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3. In

14 *Meditations upon the*

3. In the feasts of the world there is little speech had of death, suffering, affliction and tribulation, rather discourse is had of pleasures; but in the feast of Christ, the memoriall of his death and passion, his sufferings of love for our salvation is remembred.

4. In this banquet the mind is filled with the grace of Christ, which bringeth salvation, and the increase of heavenly gifts; but in the banquets of the world the body is replenished with meats, that often bring diseases to the body, and spirituall destruction to the soule.

5. In the feasts of the world, for the great excesse used in them, they open away to hell; but in this holy feast Christ setteth open unto us the ready way unto heaven.

Farther considerations of this heavenly banquet.

CONSIDER how well pleasing it is unto the Lord Iesus, that we do al these things in this feast which guests invited of the Prince to some solemne preparation, are wont to doe.

1. They expect with great desire, the hour of this feast, & give their diligent attendance that they may come in decent and seemly manner, well adorned.

2. They knowing that nothing is more acceptable unto the Prince who inviteth them,

them, then to feed heartily on the meats prepared; they come with empty stomacks, and a desire to be satisfied.

3. They diligently beware, that they neither do nor speak any thing which may be offensive to the person which hath called them.

4. They do not by and by depart, but stay a while & enterchange familiar conference with the Prince; at one time praising his liberality, at another the magnificence of the feast.

5. At their departure they yeeld reverence and give humble thanks for the favour vouchsafed them; acknowledging their bounden duty unto so Noble a Prince, they offer themselves to be ready at his pleasure, to perform any service he shall command them.

These properties of good and thankfull guests should much rather be performed in this heavenly feast, whereunto we are called by the Sonne of God himselfe; and therefore we should expect, receive with joy, and yeeld thanks; promising to serve him in holinesse and righteousness all the daies of his life.

The fruit of this considerations.

THe fruit of these considerations may be drawne from a Meditation of the greatness and magnificency of this so holy a mystery; which greatness may stirre us up to

berthankful to so liberal a Lord, who calleth us to so great honour and bestoweth so many benefits, yet requireth so few of us again.

The spiritual Soliloquie.

It is no marvel (O Lord) if the bountifullness of thy holy Feast do make us astonished : For *Esaias* in the twenty fifth chapter of his Prophecy, fore-seeing it many ages before, as a picture shadowed over, stood amazed thereat, and saith to the praise and glory thereof, The Lord of Hosts shall make to all people, on this Hill a feast of fat things, *Esay 25.6.* Great shall this feast be ; O holy Prophet, for that, not every one, but the Lord of Moses shall ordaine it ; and that not to certain men alone, but to all the people of the world ; neither in every place, but on a Hill : lastly, it shall be a feast of fatlings, yea, of the most heavenly food that ever was.

Be glad, O holy Church, for that thou art at this holy Hill, chosen of God for that heavenly banquet ; in thee doth stand the table prepared, thy deare children are like the Olive branches in the compasse thereof.

Arise, O my soule, and depart from thy self forthwith out of this darke valley ; for the Lord doth invite thee to this feast, not with thundering and lightning, as he did the children of *Israel* in the 19. of *Exodus* ; but hee
in,

most holy Sacrament. 17

inviteth thee with loving words, *Come unto the Marriage, Matth. 22. 4.* That Law doth no longer stand in force, He that toucheth the Hill shall die the death, *Exodus 19. 22.* But rather, he that cometh to this Hill, and eateth of this Sacrament shall live for ever.

But mark (my Soul) that all cannot ascend to this Hill, but onely, as the Kingly Prophet speaketh, *Psalme 15. 1.* The harmelesse and pure in heart; and not after every sort, but with a wedding garment, *Matth. 22. 6.* where-with we ought to be decked at Christs Feast, otherwise we shall hear those terrible words, *Cast him bound hand and foot into utter darkness.*

Woe bee to me (O Lord) who, like the Prodigall sonne, *Luke 15. 23.* by luxurious living have bewrayed and torn the garment of innocency, received in holy Baptisme! woe wretched creature that I am, if thou help me not (O Lord) I dare not appear at thy holy feast: what shall I do, if for my sinnes I shall be refused of thee? what shall I do, when with shame I am forbidden to come without a wedding garment? happily I may sewe me a garment of leaves, as *Adam* did after he lost the garment of innocency given him of God: but alas, that will as little profit me as it profited *Adam*, when he durst not come into Gods sight with that garment, but hid himselfe; but if I hide my selfe shall not I be deprived of thy heavenly and healthsome feast?

I turne me therefore to thee (O Father of mercy) and I confesse that I have offended thee after that manner, that *I am no more worthy to be called thy sonne*; but trusting in thy infinite goodnesse, I beseech thee that thou wilt not respect the greatnesse of my offences, but the greatnesse of thy goodnesse: *I am not worthy to be called thy sonne*, make me (O Lord) as thy meanest servant, Grant onely the lowest roome, at thy Table, and it sufficeth.

CHAP. VIII.

Of the wonderfull things of this Sacrament.

VWonderful is God in al his works; but in none more then in the institution of his last Supper.

Amongst other names of excellency which the Prophet *Esay* attributeeth to the Second person in the holy, blessed, and glorious Trinity, this is one, *His name is wonderfull*, *Esay* 9. 11, How truly this is verified in this holy institution, may be left to the contemplation of faith, which is then most strong when humane reason stands mute.

When as Almighty God raigned downe Manna amongst the people of Israell, *Exod.* 16. 15. the people being amazed at the sight thereof, said, *Manhu*, that is, *what is this?* an the thing seemed so wonderful, that they
be.

beholding it truly admirable, passed over to the first word, *Man*: Lord what is this? what is this, That the Son of God should undertake the nature of Man; and after a spiritual and heavenly manner, be given for meate to a new people to whom all things, are manifest in truth?

What is this? that hee who dwelleth in heaven, sitteth amongst the quire of Angels, would come into the world, and after a wonderfull and admirable manner, dwell with the sons of men?

What is this? that the Lord of majesty, who is of the same substance with the father and the Holy Ghost, will be made one with man, and take up his mansion with him?

What meate is this that doth cleanse our Leprosie, comfort the conscience, and cure our soules?

What is this? What piety is this? what bowels of mercy are these? Surely the gift is worthy of the giver. *Solomon* brake out into a certaine kind of admiration, speaking of the Ark of the covenant, in the first of Kings 8 27. *Ergone putandum, est quod verè Deus habitat super terram? Sic cæli, & cæli cælorum capere non possunt, quanto minus domus hæc?* And is it true indeed, that God will abide on earth, whom the heavens, nor the heavens of heavens cannot containe, much lesse this house? O the depth of the wisdom of the most highest? thy judgements are past finding

ding out. But should we presume to lift up our eyes against those glistering beames, whereby the sharpest Eagle may be dazzled? No surely, for then there would be no end of admiration, superfluous were it to wade far; we best know gods mysteries, when with all thankfulness we admire them and say, Blessed be God in all his workes.

St Chrysostome in his 61. Homily to the Priests of *Antioch*, called this Sacrament the miracle of the mysteries of the Christian Law wherein our Saviour imparteth his Body and Bloud, thereby to declare the desire wherewith he burneth of uniting himselfe unto us, which is proper to them which love ardently. Here *Sampsons* Riddle is solved; *De comedente exiuit cibus, de forte egressa est dulcedo*: Out of the eater came meat, out of the strong came sweetness, what is stronger then the Lyon? what sweeter then honey? Christ is the Lyon of the Tribe of *Juda*; honey the spirituall sweetness of the holy *Encharist*.

The fourth Meditation.

Of the wonderfull things in this Sacrament.

LET us behold with the eyes of our faith, one of the greatest and most comfortable workes of God under heaven; and for this ineffimable benefis laud and praise his holy Name.

Let us with thankfull hearts wonder at the love of God, who after he received us into his family, there placed us not as servants; but as sons; and that he might shew the part of a carefull Father, doth provide a mean to nourish us, and that after such a divine manner of nourishing.

3. Consider the divine wisdom of the Son of God, who respecting our weaknesse, hath conveyed unto us his body and blood, after a divine and spiritual manner, under the forms of bread and wine.

4. Consider, how by this holy Communion occasion of giving to exercise our faith in prayer, that our receiving may be unto life everlasting.

5. Consider the high and worthy effect of this heavenly food, which is not so much changed into the substance of the eater, as it doth rather change the eater into the substance of it; the meat being divine, doth make us also divine. O the omnipotent wisdom, and power of the love of God!

The Fruit.

THe fruit of this Meditation is to lift up our selves above our selves, and blesse God for this wonderfull benefit, without curious searching, and needlesse question about the manner how, but to give God thanks, and be ashamed rather at our

22 *Meditations upon the*
selves, that neither the wonderfulnesse of his
power, nor the greatnesse of his benefis can
make us no more to love him then we do,

The Spiritual Soliloquie.

○ My soule, thou art happy which hast
prepared for thee so wonderfull and so
high a repast, as there can be found none nei-
ther in heaven or in earth higher : for in it is
contained that the Apostle, in the first and
third of the *Hebrews*, calleth the brightnesse
of the glory of God, but hidden, that he might
heade on thee the more benefis. Thou know-
est *Moses* descending from the mount *Sinai*,
on which he had talked with God : the chil-
dren of *Israel* could not talk with him for the
brightnesse of his face : wherefore as the
Scripture saith) *He put a covering before his*
face, Exod. 34. 16. that all might speake with
him. In like sort our heavenly *Moses* hath
done, who not content with thy deliverance
from the hard iervitude of *Egypt* and spiritu-
all *Pharaoh* : but that thou shouldst not bee
terrified with the great brightnesse of his glo-
ry, after an effable manner doth come unto
thee, and commune with thee.

Jacob said, *Surely God is in this place, and I*
was not aware of it, Gen. 28. 16.

○ wonderfull love, how farre hast thou
gone with my Lord? Just cause hast thou
(O my soule) to rejoyce, and in rejoycing

to admire the goodnesse of thy blessed Saviour : cease to measure the greatnesse of this worke by the weaknesse of thine owne understanding ; say rather with the Prophet, *Psal.* **III.** *Memoriam facit mirabilia suorum* ; the merciful Lord hath made a memoriall of his wonders, hee hath given meate to them that fear him.

When the Sonne of God cloathed himselfe with our flesh, it was a worke very admirable, for therein he assumed humane nature, mortall and passible : but when the faithfull receive the holy Eucharist, man doth participate a divine nature, immortall and heavenly. Hence it was said of God, by the Psalmist, *Psalme 86.9.* *Tu es magnus, faciens mirabilia* ; Lord thou art great, doing wonderful thins. When *Abraham* weaned *Isaac*, *Gen. 22. 8.* hee made a feast : Christ to weane his Disciples from the love of this world made them this heavenly feast.

CHAP. V.

The manifold effects and fruits of this holy Sacrament in generall.

WEE may remember, that which indeed wee cannot forget, that as a man consisteth of soule and body, so doth he also lead a two-fold life ; the one corporall, ready to fall into a thousand dangers and casualties ; the other spirituall, subject

to as many or more : the life of the body consisteth of the union of the soule with the body ; the life of the soule consisteth of another union ; which is to be united to Christ. Both these, as they have their defects, so have they also their remedies and sustentations ; For the life naturall, God hath ordained natural sustentance : for the life supernaturall, supernaturall nourishment.

But that which at all times is most to be lamented, is, that whereas the spiritual life is far more excellent then the temporall, the temporall notwithstanding is more regarded and preferred. For what thing doth not a sick body do to recover his health ? he neglecteth all charges and griefes, he esteemeth nothing of the bitternesse of medicines, he contemneth the sharpnesse of paines, the most experienced Physicians, the best preservatives are then sought for, and all for bodily health, which endureth but for a little time. And are we so carefull for the health of our soule ; Would to God we were ; then would we repaire with more devotion then commonly we do unto the most holy Sacrament, where our spirituall life is preserved and strengthened.

Three things there are, saith one very necessary for the life of Man ; the mother which brings him forth ; the meat which sustaineth him : and the Physician that cures him when he is sick,

The same three are necessary for the life spirituall. The Mother, is Baptisme: the meat which sustaineth, is the holy Eucharist; the Physitian to cure, is repentance.

Now then, as the body without meat, cannot endure labour and live; no more can the soule without this spirituall repast, sustaine the labours of this pilgrimage, the assaults of her enemies, and live; the aire being corrupted when wee goe forth of doores, we fortifie our selves with some preservatives; This world is corrupted, our preservative against temptation is this Holy Eucharist.

Men entring a way possessed with the Enemy, arme themselves with weapons, get them good company: seeing we have in all the way of our life many enemies visible and invisible, shall we not arme our selves, and take unto us Christ our Captain? Put ye on (saith Saint Paul,) *The Lord Jesus,* Rom. 13.4.

CHAP. VI.

Of the most principall effects of this Sacrament in particular.

THe first and principal effect of the most holy Sacrament of the Lords Supper, is (as we may so speake) that it deifieth first, that is, it maketh man divine, all like unto God himselfe, herein the state of grace, and

hereafter in the state of glory; and for this cause it is instituted in the forme of nourishments. For as nourishments and the body nourished become one; so do Christ and the faithfull receivers. Other meats receive life of the body, this giveth life to the soule,

2. The second effect is, that with Christ are given unto us all his merits and rewards which he hath purchased: here the hive is given us with the honey.

3. The third effect of this Sacrament, is, that hereby a continuall and constant remembrance of Christ Jesus our onely Saviour is continued; whereby we shew his death untill he come againe, therefore he saith, *Mat. 26. 26.*

4. The fourth effect is, to stir us up to the love of God and our neighbour: O God, who first loved us: Of our neighbour, for his sake who hath given us this commandment, *That he who loved God, should love his neighbour also, Ioh. 4. 11.*

5. The fifth effect is, that it doth sanctifie and see also sanctified, not onely our soules, but even our bodies also by the power of Christs body; we know that the forbidden fruit received by our first parents infected our soules and defiled our bodies, it was meet therefore that this heavenly food should cause sanctification, not onely in our soules but also in our bodies, So Christ will never send them away empty, that they faint by the

way, that follow him, as the people did into the Desert, *Mat. 5. 32.*

What should we enter into that sea of the manifold effects of this Sacrament? If I am sicke, may the devout soule say, here I may cure me: if I be whole, here I shall keep me; if lying, here I shall comfort mee; if dead in sinne, here I shall raise me; if I desire for to burne with the love of God, here I may enflame me; if I am cold in devotion, here I may warme me; if I am blind, here I may enlighten mee; If spotted, here I may cleanse me. I will not flye as *Adam* sometime did, from the presence of God, because here I can cover me; nor run away for fear of the enemy, for here I shall finde grace to strengthen me.

S. Cyril, In the fourth booke upon *Iohn*, saith: Here not onely death is put to flight; but all spiritual diseases that cause death are expelled, the cruell and inordinate love of our members is repressed, and the perturbations of the mind quieted.

Thomas Aquinas called this Sacrament a precious banquet: admirable, wholesome, and full of all sweetnesse; and to provoke us the more to love it, he addeth, here finnes are cleansed, Vertues increased, the mind made fertile with all spirituall graces; and that when Christ saw his Disciples to wax sad for his departure, hee left unto them this Sacrament, for a singular comfort.

Amongst these effects this may not be omitted, that this holy Sacrament is a pledge of the Resurrection, as it is mentioned in the hundredth Canon of the first Councell of Nice; for this *Eucharisticall* food (saith *Iustine Martyr*, Apol. 2.) is not received by concoction and alteration, but doth change the mortality of our bodies into his own nature, that is, into immortality, life and glory. Wherefore amongst other effects, this doth admonish us of the immortality of our bodies; for as Christs body did not remaine in death, so also shall not ours; For it cannot be that our bodies should alwaies remaine in their sepulchers, seeing that they are nourished by Christs body, *Iren lib. 4. ad Val.*

The fruits of this Sacrament.

THe fruits herof may be reduced to these twelve: the first of all the properties it is, that it serveth to quicken: secondly to set at liberty: thirdly, to inflame: fourthly, to give patience in trouble: fifthly to nourish: sixthly, to restore: seventhly, to unite: eighthly, to communicate: ninthly, to make whole: tenthly, to preserve: eleventhly, to strengthen: twelfthly to conduct through: And therefore this Sacrament is called *Viaticum*, the provision of the way untill wee come unto him who hath said, *I am the way*, *Elias* passed his journey in the strength of his meat given

most holy Sacrament. 29

Him, untill we come to the Mount of heaven.

It is written of *Obed-Edom*, in 2. Sam. 3. That he and his did prosper, because he received the Arke of God into his house; how much more shall this bee accomplished in those, who receive Christ Jesus truly into their souls?

The fifth Meditation.

Consider, that as the soule newly created of God, so soon as it commeth into the body, which descended of *Adam*, is forthwith contaminated and made partaker of the whole evil & misery, wherein he inwrapped mankind by his Transgression: So likewise as soon as the soul receiveth Christ, it is forthwith made; partaker of his merits and righteousness. And this is one cause, why this Sacrament is called a Communion, where, after a spirituall manner, *Datur nobis, quod datur pro nobis*, That is given to us, which is given for us.

2. Consider, that as he bringeth unto thee the fruit of his life and death, his resurrection and ascension: so also he desireth to communicate thee unto his members.

3. Consider, that the understanding, is so lightened by this holy Sacrament, that it easily commeth unto the knowledge of God: whence these two disciples going to *Emmaus*, straight upon the breaking of Bread, a. the

Scripture saith, their eyes were opened, and they knew the Lord.

4. Consider, that it was not the Hem of the Garment; what vertue could there be in such a mean subject to procure health? but it was the Hem of Christs Garment. So it is not Bread and Wine, but this bread, this wine that sanctifieth our soules.

5. Consider, how it reneweth Gods grace, that like as bodily food doth renew that which naturall heat hath consumed, so this heavenly nourishment restoreth that which the soule, through the heat of evill desires, had lost.

6. Consider, it joyneth us to Christ our Head; and also unto our neighbours, who are Christs member; provoking us to love them with true charity; and therefore this Sacrament is called of the Fathers, the Sacrament of *Union* and *Love*; For Christ by giving his the same food, uniteth them unto himself.

Saint *Augustine* writeth, that this Sacrament is instituted under the form of Bread and Wine. For that as bread is made one of many grains, and the wine one of many grapes: so the faithfull being many, they are by faith in Christ, and unity among themselves made one, as he in whom they are ingrafted is one.

7. Consider the great peace and tranquillity of the mind which cometh by this Sacrament;

ment; that as the ship was tossed and troubled before, but when Christ once came into it, all was calm: so in this world, we are oft troubled, but when Christ commeth, all is quiet.

We may call to minde what our Saviour would have his Disciples say, into what house soever they entred into, *Peace be unto this House, Luk. 10. 5.* How much more may it be said of that heart where this holy mystery is truly and worthily received, *Peace be unto this heart?* It is called a Supper, and after supper we are wont to take rest.

The fruit of this Meditation:

IS to desire with our whole heart to have part in these effects, to hunger and thirst after righteousness; to remember that of the Woman of Samaria, *John 4. 25.* who, when she heard Christ speak of the Waters of life, said, *Give me Lord of this water:* So, O Lord, give us of this food, which may worke in our soules these so many and worthy effects.

The Soliloquie.

DOest thou desire to know (O my soule) with what good things Christ in this holy mystery hasteth unto thee? How it cometh laden and enriched with so many merits and rewards? whatsoever he brought into the

world, all those he exhibiteth in this most di-
vine Sacrament. He that ministreth such food
to him that figheth, what do he keep in store
for him that overcometh? Surely in that im-
morrall life, in that land of promise, he will
fill thy desires with all happiness, which in
this wildernesse giveth thee such heavenly
Manna. And what doth he so much cover
of thee my soule by this most noble food, as
that he may plentifully reward thee with
unspeakable graces? Marke what he bring-
eth, more I assure thee then thou canst wish
or desire: *Behold (saith he Apoc. 3. 21.) I stand
at the door and knock: if any hear my voice and
shall open to me the gate, I will enter in unto
him, and sup with him.*

What wilt thou do (O my soul) in so great
abundance of all good things? Do what thou
art able, and do it quickly: Be thou enlarg-
ed to receive such mysteries; make cleane
the place of thy heart; prepare the upper
room of thy best, and best disposed devotion;
exclude a minde beating upon vain and idle
cogitations; exclude an entrance to evill de-
sires: yeeld acceptable passage to the Bride-
groom Christ Iesus. Gird up thy loynes
with the girdle of truth, light the lamp of
Faith, go forth to meet him, and receive him
joyfully.

CH A P. VII.

A Dialogue between Man and his Soul.

Man.

IT is true (my Soule) that this heavenly food doth bring with it many great and excellent effects to the living ; but tell me, what doth it profit one dead ?

Soul. Nothing.

Man. Then will not this Sacrament do thee any good, if thou be dead ?

Soule. But how can I dye being immortal ?

Man. It is true, thou canst not be extinguished with bodily death like beasts without reason, but thou mayest dye well enough with spiritual death, which is by a Separation of Gods grace from thee : for as the death of the body consisteth in the separation of the soul from the body ; so thy death by thy separation from Christ.

Soul. Doth the Grace of God give life unto the soul ?

Man. Yea, even as the soul giveth life unto the body ?

Soul. But who can deprive the soul of grace which is the life thereof ?

Man. Sin ; as the Prophet Ezekiel saith, 18. 6. *That soule that sinneth shall dye, that is. sh*ll be deprived of grace ; and which is more, of future glory ?

34. *Meditations upon the*

Soul. From whence hath sin that power?

Man. From Gods just Decree, and the very nature of sin, which is an offence done to God, a stain that soyleth man, and that which obliged man to a punishment.

Soul. Well, seeing sin is so dangerous, I will not continue in the action thereof any more.

Man. Surely, then shalt thou be happy in the end; and we shall be blessed partakers together of Christs inestimable benefits, both in this world and in the world to come.

CHAP. VIII.

Of the principall causes, which may move us to come to this holy Sacrament.

A Consideration of the obedience wee all owe unto the Author of this sacred institution, who in the ordaining thereof had no other end but the glory of God his Father, and mans true and perfect good. *Sirem grandem dixisset*, 2. Kings 5. had he bad us do some great thing, should we not have done it?

A consideration had on our behalf, of our weaknesse who stand in need of so many assistant helps as we do, cannot but move us to use with all reverence, and desire with all our hearts affection, this holy mean of receiving grace left unto us by the giver of grace. For we do not celebrate a remembrance onely of
some

most holy Sacrament. 35.

some thing past, but we are partakers onely of grace present; which grace though not from *ex opere operato*, by that work done, yet by the Sacrament (as water from the fountain by the Conduit pipes) is conveyed and derived unto us. That we offer unto God the Sacrifices of laud and praise, give testimony unto men, we are members of that mysticall body whereof Christ is the head, shew evidently unto the world how desirous we are to continue in that holy union with God and Man; the onely celebration of this most holy Sacrament doth well declare and shew, and the sundry and manifold effects thereof, doe give sufficient testimony in the behalfe of all faithfull Receivers.

The sixth meditation.

Consider that the union of the body and the soule is neer, but the union of Christ and the faithfull neerer; that separable, this inseparable.

2. Consider, that this most divine Sacrament is ordained by Christ our Saviour, as a most gracious mean to derive his grace unto us, to preserve us from evill, and also spiritually to sustaine and nourish our soules unto life everlasting.

3. Consider, hee hath left unto us this mystery, that by the benefit thereof we might be transformed unto him, by living according

36. *Meditations upon the*
to his will, which is no other thing then God
to live in us.

4. Consider how much it concerneth us to
returne carefull duty unto Christ, to exer-
cise religious actions of Christian piety, to
offer God the Sacrifice of thanksgiving
for the inestimable benefit of our Redemption,
to observe and keep with all reverence this
high and holy ordinance left unto us by his
Son and our only Saviour and Redeemer:
So be it..

The Fruit.

THe fruit of this Meditation, is to apply
our diligence to the performing of this
excellent part of Gods service, and to remem-
ber that which was said of Moses, *Do according*
to the example which I shewed thee in the Mount,
Exod. 25.6.

The Soliloquie.

Thou art too loving (O my Saviour) it
had been sufficient to procure some re-
medy for us of thy creatures, and we had ta-
ken it in great favor; but it was not sufficient
for thy burning love, but thou wouldest bee
thy selfe a remedy for our souls, that the say-
ing of the wiseman, *Eccles. 6.4.* might be ac-
complished in thee. A faithfull friend is the
medicine of life and immortality. What friend
more

more faithfull then my blessed Saviour? what medicine of more efficacy then this divine Sacrament? But that thou wouldest that the effect therof should in part depend of us, that was an argument of love indeed.

If bodily medicines should work according the intent and desire of the sicke, it would be very acceptable, and all sick folkes would think themselves bound to the Authors thereof: how much more are wee beholding to thee, who with so great love hast provided for us a medicine of such efficacy, and so wholesome, that doth worke more of it selfe then we can desire.

How much, O Lord, doe the lawes of humane Philosophy differ from the lawes of thy love! What Philosopher of the World hath ever written or thought, that a King of all Majesty, the infinite sea of all perfectnesse, would leave himselfe for food unto his owne creature? What wisdom of this world had even been able to conceive, that God, the King of all glory, to the intent he might couple and unite man unto himselfe, would bee willing to become his meat? O my soul, stand amazed at the love of thy Saviour, make an end of teares, bewaile not any longer thine owne vilenesse and weaknesse, for three longings Sisters and Advocates have pleaded thy cause and found favour. Mercy hath presented thy infirmity and found grace; Wisdom hath invented the means to obaine
help;

helpe; love hath constrained Christ to put it in execution. This is the mean that Jesus, by the meane of this most powerfull Sacrament, would unite thee unto himselfe, that thou mightest be made one with him, and to this end thou dost receive him.

We give thee thanks. O heavenly Adam, which hast restored that which the earthly Adam had destroyed; he by his meate, caused us to depart from God, and thou by thy meate to be united to God: I pray thee my loving Jesus, that this union may be firme and sound, that neither life and death may separate us from thee. Cause us, O Lord, that we may be wholly joyned unto thee, that wee may glory with the Apostle, and say, *Gal. 2. 21. We live, but now not we, but Christ liveth in us. Amen.*

CHAP IX.

*Of frequenting or receiving often the
holy Sacrament.*

IT hath been shewed, that the holy Eucharist is the sustenance of the soule, as Bread and Wine are of the body; but the soule being of far more excellency then the body, it were then most unseemly, that the body which is transitory, should be often and carefully fed; and the soule which is according to the image of God, should be neglected and

and little respected. Mear, unlesse it be taken in due season, doth not profit the receiver :; Treasure, that is not imployed, doth turne us to no benefit. The use therefore, and frequent use of this heavenly repast is behovetull ; we have no more speciall meanes to relieve our infirmities, to procure more light and strength, to know and overcome all temptations, to passe over this life with more peace and spirituall comfort, to bee at our death more assisted with heavenly consolation, then by often participating of the holy Eucharist.

There are (saith one) three things amongst the rest, which doe alwaies hold men bound to God ; the first, is the multitude of his benefits, for which wee ought to give thanks ; The second is, the multitude of our sinnes, for which we ought to aske mercy ; The third is, the multitude of miseries and infirmities, for which we are bound to seek a remedy. Now, for the acknowledgement of our duty, the blotting out our offences, the reliefe of our miseries, there is at once no more strong and forcible a meane, then the frequent use of this most holy Sacrament, wherein we offer praise upon the Altar of our hearts, beg remission of our sinnes in his merits who dyed for us, receive strength against all distresses of this troublesome world. Wherefore for man which oweth so great and many things for benefits received, which so often laboureth

under the burden of his finnes, whom so many necessities doe inviron, what better course then often to approach unto this divine mystery ? which is, saith St Bernard, Physick to the sicke ; the way to the traveller ; strength to the weak, joy to the whole ; a refuge to the poore ; counsell to the rich ; help to them that are in danger ; nay, heavenly comfort to the departing soule in the last agony.

It is the manner of Merchants to frequent those places where greater hope of gaine groweth ; the poore are wont to flcke thither, where larger almes are given : and should not the Christian repaire where great and gainfull gifts are distributed, when he findeth himselfe in misery, poore and distressed ?

The love of God may move and invite some ; the beholding of their own miseries should urge others ; some the conscience of sinne should induce ; others, desire of obtaining grace ; but the honour wee all owe unto God should sollicite all, seeing we have not a more high and excellent meanes of performing the same.

One friend doth willingly come to another ; it is a signe of small love to Christ when wee come so seldom to his holy Passover : as on the contrary, his love is augmented more and more in us, by often communicating. A great and loving remembrance
of

most holy Sacrament. 41

of his blessed passion we celebrate in the frequent participation of this holy mystery; *So often* (saith the Apostle, 1 Cor. 11. 36. and therefore often) *you shew the Lords death untill he come.*

Last of all, wee see in winter when the Sun is farthest off, barrenesse followeth; in the coldnesse of our devotion, when this mystery is neglected, what ensueth but cold love to God and Man, yea, and unaptnesse to all piety?

The seventh Meditation.

CONSIDER, that in the Primitive Church, which was governed of the Apostles themselves, the Christians often communicated; which did shew, that great devotion and ferventnesse of spirit did possesse the minds of men; and evident it is, that by how much the more that godly custome did wax more cold, by so much the ferventnesse and holinesse of Christian people did wax less and less.

2. Consider, that by often communicating, piety and perfection of life is augmented, the Christian man is made more religious, the body made chaste and obedient to the soule, the soule to God.

3. Consider, that to receive Christ in the Sacrament with due preparation, is no other thing then to worship him with great reverence:

rence: hee therefore by which this divine communicating doth often receive him, worships him with divine honour; but he which honoureth Christ on earth, shall be likewise honoured of his heavenly father in heaven, *Luke 9.26.*

4. Consider, seeing this divine Sacrament is the meat of the soule, wherewith it is strengthened and mainrained in a spirituall life? it doth manifestly follow, by how much the more often the soule is nourished with this meat, by so much the perfecter it is made a life spiritual.

5. Consider, saith St. Bernard, *Ser. de Cana Dominica*, if any doe not so often feel so great motions of anger, envy, carnality, let him think that by often communicating, God makes sound the corruption of our nature.

The fruit

THe fruit of this meditation is, to make a firme purpose of applying our selves to this frequent and often communicating, to beseech the Lord that the soule may never loath this heavenly food, but with an inward affection desire it; from which affection springeth perseverance, and a readinesse to sanctimony and holiness of life, with a longing to walk before the lord in uprightness, and that holy hunger & thirst after righteousness, which makes the godly blessed, *Mat. 5.6.*

The

The Soliloquie.

VVHat grace is this (O sweet Jesu) which thou doest affect me with? for thou not onely vouchsafest to open to me the precious Mines of gold, lying in the field of the holy Church, that is, the hidden treasure; for which the man that found it sold all that he had to buy that field; but also doest often invite me to dig for so precious a treasure, that thou mayest enrich my soul. But that which draweth me into admiration is, that to the purchasing of this field and digging this treasure as often as I will, thou hast added so great a commodity, that I need not sell any of my goods, much lesse all that I have.

Lord, if to obtaine this treasure thou hadst ordained hard Fasts, long Pilgrimages, shedding of blood, and other sharp penances; all these labours and afflictions ought worthily to have been suffered to taste even but once thy sacred body: But O love unheard of, that hadst rather make the entrance easie & delectable, that I might often returne to this Mine! O Adam, how much better is the condition of thy posterity, then was thine, which is now brought to passe by the meanes of our loving and liberall Jesus? Thou wert driven out of Paradise; and that thou shouldest not returne thither to eat of the tree of Life.

Life and live, one of the Cherubims armed with a fiery sword, was set of the righteous God to keep it. We thy children living in the Paradise of the holy Church, are not only driven away by an Angel, with a fiery sword, but are invited of the Lord of Angels, by the fire of his love, to taste often his fruits of the Tree of life; yes, to receive him who hath given all strength to the tree of Life, that giveth us a blessed and everlasting life; for so he inviting us hath promised, *Hee which eateth of this bread shall live for ever, Iob. 6. 58.*

O my soul, be somewhat stirred up & magnifie thy God, for he which is mighty hath done great things for thee: Dost thou not see him that he is made thy treasurer to make thee rich? Return often to dig it; it is precious treasure, and therefore it will satisfie thy desires; it is infinite, and therefore it will never decay, nor be made empty.

CHAP. X.

*Of the impediments that detain men
from the blessed Sacrament.*

IN the second of *Exodus* and the sixth, *Pharaoh*, to withhold the people of God from doing Sacrifice; causeth his taskmasters to set them about drudgery.

It is the wiliness of the old Serpent to draw

draw us from performing this holy Service unto God, to make the world and the flesh distract our thoughts and desires, so to keep us from the spirituall part of Gods worship, either by a remisse and carelesse neglect, or at least by a timorous conceit of our unworthiness to approach unto the Table of our Lord.

This carelesse and remisse neglect ariseth of our many incumbrances and busineses in the world. Wee can finde time to follow profits and pleasures; but for to enter into this so serious businesse of our soule, we are not at leisure. We say as *Felix* said to Saint *Paul*, *Acts 24. 25. We will hear of this another time.*

Esau to satisfie his appetite, left his patrimony; the *Gergesens*, respecting their swine, neglected Christs heavenly presence. What great indignity was offered unto the rich man, *Luke 14. 16.* who prepared a great Supper, sent his servants to call them that were bidden for to come in, when the unthankfull guests returned answer, they were otherwise imployed? indeed they cared not for coming at all.

If feare keepe any away, because it may seeme presumption to approach unto so holy a place as the Altar of the Lord, let it be remembered, Christ calleth all that be weary & heavy laden, promising to refresh them, *Mat. 11. 28.* Penitent sinner, these words they are

Christ

Christ's words, because he spake them, and they are thy words, for they are spoken unto thee:

If sloth and negligence draw us back, let a carefulnesse of our estate to come stirre us forward in the worke of our Redemption, Did Christ our Saviour lightly perform the same? No verily, and shall we lightly regard this his service? *Multa dixit*, he said many things, *Multa fecit*, he did many things, *Multa pertulit*, he suffered many things; and should we either say, or do, or suffer little or nothing at all in his service? God forbid.

If any any man find himself cold and slow without desire and devotion towards this heavenly meat, hee ought not therefore to abstaine from it, for he shall here find sensible devotion, when all the powers of the soule, and dispersed appetites are gathered together when our will and strength is forcibly carried to God, and we marvelously moved to honor the passion of our blessed Saviour.

The impediments therefore considered, we may endeavour then to avoid them, that so we may come and offer our soules and bodies a sacrifice to God, that neither by the subtletie of Satan, the affaires of this world, the pleasure of the flesh, we be drawne away from so high and heavenly a repast prepared for us, as is this great mystery of mans salvation,

The eight Meditation.

COnsider that the Devill cannot endure the use of this profitable Sacrament, for he knoweth how much it is of force to attaine blessednesse, from whence he from his pride fell. And he hateth the Sacrament, for in it represented our Saviours Passion, by force wherof he is thrust from the tyranny which he would exercise upon man.

2. Consider for what causes the Devill doth labour by divers meanes and Arts to withdraw men from often communicating; whence we may gather how profitable this holy Sacrament is to the soul, when it is manifest, it so much displeaseth Satan, the capital enemy of our soules.

3. Consider that our nature is of it selfe prone to evill, and how the allurements of the flesh, the affaires of the world, are ready to carry us away from Gods service; and therefore by so much the more we should the rather shake off all impediments, and receive the holy Eucharist, whereby we are strengthened to resist temptations, united unto Christ and armed with his grace, which shall protect and save us.

4. Consider that whereas the holy Sacrament is numbred among the greatest benefites given to us of God in this life, that we do nothing more, avoid the token of ungrateful-

nelle, then by often communicating the same benefit, *Do this in remembrance of me,* as if it were a benefit to him, when we benefit our selves.

5. Consider how the intermission of this holy institution doth make men (in time) lesse religious: This neglect how it proceedeth for the most part, of want of love: for it cannot be that one should love Christ, and yet neglect this his holy ordinance.

The Fruit.

THE fruit of this meditation is, first, to beg of the Lord, an inward affection and devotion to the holy Sacrament; next, strength against the temptation and allurements which seeke to withdraw him from the same.

The Soliloquie.

BEhold now (O good Iesus) by how many means my infernall enemy indeavourerth to draw me away from thy heavenly Table: at one time he assaileth me in the faith of this most holy and hidden Sacrament; at another time he tortureth me with all scruples; very often he striveth to pull me back, for many humane respects; and that he may effect his purpose, hee labourerth that the world may withdraw me by the affaires ther-

most holy Sacrament. 49

of, and that the flesh should complaine her repentance and turning unto God is grievous unto her. O my soule, if there were nor an inestimable benefit received by this holy Sacrament, the Devill would not be trouble-some unto us; yea, he would rejoyce in the time mispent herein: But the enemy of man is not ignorant of the great good that hereby cometh to man.

Now behold O Lord, the assaults of this adversary of our soules; I desire no other thing of thee, then that thy servant Job desired and obtained, *Iob 19. 3. Place me by thee. and let the hand of whomsoever fighteth against me, stand on my part, O Lord, and I shall bee safe.*

None shall stay me from frequenting this heavenly Sacrament; I pray thee therefore, my mercifull Jesus, that like as thou hast inspired me of thy mercifull goodnesse, that I might beg the taste of this precious meat; so thou maiest bestow on me grace to frequent the same with joyfull perseverance. Cause O Lord, that the memory and desire of this holy Sacrament fall not from me: Otherwise I know that my heart will wax faint, and I shall be constrained to say with the Prophet *My heart is withered within me, that I forget to eat my bread.* Let not the distrust of mine own weakness deter and stay me from such a heavenly meat, so full of comfort; to which humbly desire, Lord, give thy blessed grant, Amen.

The ninth Meditation.

*That to abstain from the Sacrament without
just cause is an impediment unto our
spirituall profit.*

MAny there are in the world, who, upon carelesnesse and negligence, are not willing to give over worldly business, or to take paines to prepare themselves to this speciall part of the service of God, abstain from the holy Sacrament. Others complain they want sensible devotion, and so not finding themselves so fit as they would wish themselves, give over to approach unto this holy mystery; A third sort pretend they are not, and cannot be in perfect charity. A miserable case it is, that men should for meane and transitory things neglect heavenly; nay, that which is most lamentable, that they should in a manner study, to perswade themselves there is no God, because they would take no pains to serve him; neglecting all religious duties, and almost willing their soules should become like the soules of beasts, mortall and corruptible; that men should be so blind as to hurt themselves, because their enemies hurt them.

To work the beginning of a better alteration in these mens mindes, let them consider whose creatures they are, why God hath sent them hither, What hee will require

quire of them when they are departed hence.

Now for humane respects to neglect any longer our services due unto God (for ought which, this of the Sacrament is most holy excellent) is a great indignity, where God himself is a party. Who would care for the counsel of Egypt, that may have Manna from heaven? We should be careful not so much what we now do, as what one day we may wish we had done.

As for those who upon an opinion of their owne unfitness and unworthinesse, approach not unto this holy Communion, or rather for that they have no spiritual hunger, but are dull and lumpish, having no desire at all; that have no fervour and devotion, but are dry and cold; it may be said of them, *holly Father, forgive them, they know not what they do.*

When any finde these wants and defects in themselves, as many doe, they ought to consider what they ought to doe, for fear of further perill: they should not be discouraged but remember to serve God, not only in prosperity, that is, when he sends them joyfull and glad some motions; but also in times of adversity, or when he sends them sorrowfull: let them know that voluntary want of fervour which commeth of negligence is the default, and not that which sometimes feelth not sensible devotion; to have desire and good will to serve God in this coldnesse is much acceptable, and sheweth that fidelity

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and loyalty we owe to God. For scruples of not being in charity, and the like, wee ought not to abstaine from the holy Communion for every light cause, but to call to minde, for whose sake it is we are to love our very enemies.

Be it thou art wretched and miserable and unworthy of all good, thou oughtest not therefore to depart from this holy Table; but rather with the more desire to fly unto God, considering he is that Lord who accepteth a sorrowfull spirit, as a sacrifice offered unto him; that he is the same now in heaven, that he was when he was conversant on earth. See in the Gospell, he never rejected any sinner, or distressed creature that would come unto him: he rejected not the Publican, he rejected not *Mary Magdalen*, he rejected not the woman with the issue of blood: Yea, we read that the blinde, the lame, and all that were diseased came unto him, and that he cured them all; yea, when they could not come to him, he was content to go to them.

And here we have further to note, that, to some worthily and with due reverence unto this holy Sacrament may be understood two manner of waies: One the comfortable unto the dignity of the Lord whom we receive, and in this sort commeth not unworthily; no, though he should bestow all his time in preparing himself so long as the world shall endure: Another manner to come worthily
and

and with due reverence, is, in respect of that which God doth require at our hands, which is to come in Faith and Repentance, and judging our selves, purposing to lead a new life, and to walk from henceforth in Gods holy Lawes. It is in our preparing as it is in our alms, not according to that a man hath not but, according to that he hath ; in that as much as wee can there is nothing wanting.

CHAP. XI.

A conference between the Soul and Faith.

Soule.

SHall I be so bold with *Obed-Edom*, as to approach to this sacred Ark, and to receive thee same into my house ?

Faith. Why mayst thou not be so bold?

Soule. For because I am weak, miserable and ill inclined.

Faith. He who commeth unto thee, is both the Physician and the medicine ; he himselfe hath said, *The whole need no Physician, but the sick.* He is the man in the Gospel that made a great Supper, and bade guests to come in and to take part of it, *Luke 14. 16.*

Soule. If *John* the Baptist sanctified even in his mothers wombe, reputed himselfe unworthy to loose the Latchet of Christs Shoes ; And *St. Peter*, thinning himselfe unworthy

of his presence, said, Go from me O Lord, for I am a sinfull creature; how shall I miserable sinner, dare to receive unto me so high a mysteiy.

Faith. If he descended from heaven to save sinners; if he call unto him all that are weary and heavy loaden, shall he not accept of thee, if thou come unto himselte, calling thee to come?

Soule. What shall make me secure of punishment?

Faith. Humility and Love, by Humility thou shalt be exalted, by love thou shalt be rewarded. Come therefore unto him by this holy mean left unto thee.

Soule. But if the *Bethshemites* in the first of *Sam. 6.* were so sh- ply punished for looking into the Arke, how may I presume to receive the Lord of the Ark himself.

Faith. The *Bethshemites* were worthily punished, for that they looked into the Arke of curiosity; they did not honour and reverence it as they ought to do. Wherefore if thou hast humility and love, thou needest not fear punishment of the *Bethshemites*.

Soule. But I cannot choose but acknowledge with the Centurion, That I am not worthy to receive Christ under my roof.

Faith. The Lord maketh them worthy who acknowledge their owne unworthinesse. Wherefore with all humble submission, say: O Lord Jesus, I come unto thee beseeching thee

thee to turn away thine eyes from my finnes; thou wilt behold them, behold them Lord, not as a judge to punish them, but as a Physician to cure them. Cause I beseech thee, that my infirmities may happen to thy greater glory, as the infirmity of him did, that was born blind, *John 9. 3.* Thou delivering me a sinner, by so much the more shall thy glory shine, by how much the more, I am unworthy and miserable.

CHAP. XII.

Another Dialogue between the distressed Sinner and Faith.

Sinner.

I am not worthy to approach unto so high a place, as the Table of the Lord; and therefore I come so seldom as I do.

Faith. Didst thou do this of true Humility, and not of negligence rather, it were well. But I doubt thou doest it of sloth, because thou wilt not take paines to repent as thou oughtest.

Sinner. The truth is I am afraid.

Faith. Why man? let the love of him that so lovingly calleth thee, abandon fear.

Sinner. But I am sinful in mine own conscience, conscious to my self of sin.

Faith. Who can say his heart is clean? all have sinned, and all have gone astray.

Sinner. But my finnes are grievous, and therefore I absent my self.

Faith. Are they grievous? therefore thou shouldst rather seek a remedy where it may be had.

Sinner. But I have not sensible devotion to seek.

Faith. Though we cannot be as strong as *Sampson*, we must not let all alone, Christ will accept a good heart.

Sinner. But I cannot so well dispose my self yet by reason of the affairs of this world.

Faith. God willeth us by his Apostle Saint *Peter* to cast all care of earthly things upon him, because we should cast our care about heavenly.

Sinner. But may I be so bold as to come and be partaker of so holy a mystery?

Faith. Thou maiest, and therefore prepare faith and a penitent heart, and come in the name of God. Here is the wine that makes glad the heart of man; what better comfort then from the comforter himself? comfort thy self therefore in God, let him be thy only comfort; So be it.

CHAP. XII.

A spirituall complaint of the soul.

V What shall I doe my sweet *IESUS*?
for two most strong Captaines
do

do greatly assault me, that is to say, Fear and Love ; Fear objecteth to my minde, the high-
ness of this most divine Sacrament, which
doth make me draw backe my foot ; but love
sheweth me the excellency which this admirable
mystery doth procure, and makes me that
with pleasant desire I dare go on, and come
into thy sight. O my Saviour, what shall
I doe ? if overcome with fear, I depart fur-
ther from thy holy Table, when thou hast
said, *Unlesse yee eat the flesh of the Sonne of
Man, you shall not have life in you.*

I I be overcome with Love, shall I be so
bold without fear to receive the Sacrament
of so great a Majesty ? What then shall I do
(O my Saviour ?) I know well the one can-
not please thee without the other ; for see-
ing thou art our Father, Love is worthily due
unto thee ; and seeing thou art our Lord,
Fear and reverence.

Wherefore I determine to give my dili-
gence to both, to receive both into my com-
pany. Love shall cause that I come often
and willingly, fear that I come reverently
and with diligent preparation. And thou
my most gentle Redeemer, seeing thou
vouchsafest to invite me so often to thy sacred
Feast, bring to passe that these two Captains
may not forsake me, O my heavenly Father:
for that thou hast bound me with so many be-
nefits unto thee, and tied me with so great
bonds of love, I beseech thee by the same

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Love wherewith thou doest alwaies prosecute thy only begotten and beloved Sonne, that thou wilt not leave me so bound, but rather draw me to thy sonne, seeing thou hast promised it unto me in the prophet *Osea*, when thou saidst. I will draw them unto me with chaines of Love. Remember also (O my blessed Saviour) that thou hast promised this drawing, when thou saidst: *When I am lifted up from the earth, I will draw all things unto my selfe.* Now O Lord, thou art exalted, it remaineth that thou draw my heart unto thee; and when it cannot finde where it may rest, like the dove, it may return to thee the Arke of salvation. But if thou, O Lord, doest not stretch forth thy hand to draw it unto thee into the Arke, it shall stay without doores, and soon perish in the waters: Lord Iesus receive me in, and I shall be safe; Say unto my soul, *I am thy salvation, Psal. 53.*

CHAP. XIV.

Of renouncing dangerous impediments, which hinder the worthy receiving of this holy Sacrament.

THERE is (saith the Wiseman) a word clothed with death, God grant it that it be not found in the house of Israel. And there is too (saith the Apostle) an unworthy receiving of Christ unto condemnation, 1 Cor

11. 27. And God grant it may be found amongst the Israel of Christ. That which is so is from the Saviour of life, and these are the worthy receivers; the same may be to other the saviour of death unto death: and these are the unworthy.

What is therefore more needfull then to remove all dangerous impediments; which may hinder the fruit of efficacy of so high a mystery, and to purge us of the leaven of sinne and maliciousnesse, of all sensuall desires, faithless cogitations, impenitent affections, and all other evils whatsoever, which may withdraw the heart of man from God, and hinder the good of this soveraign medicine of our soules.

The Sunne to thom which are in health is pleasant and wholesome, but unto those who are pained in the head falleth out to bee far otherwise. A potion made in due season doth helpe the patient. The showers and dewes of heaven made the trees well planted and prosper and fructifie; but that tree which hath some worm at the root, and doth the r upward, doth more and decay for all this moysture, the soule rooted in faith and charity is a good plant, whom this heavenly dew doth nourish: a corrupt conscience, is that worme which makes the withered tree to fade away so long, untill the Master of the Vineyard say, Cut downe the unprofitable tree, why cumbreth it the ground?

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garden? Now therefore that the faithful Christian may be as the tree planted by the water side, *Psal. 1.* which shall bring forth his fruit in due season, let him in the name of God remove all dangerous impediments, as envy, evill concupiscence, infidelity and the like; that he eat not of this Bread, and drinke not of this Cup of the Lord unworthily.

The tenth Meditation.

CONSIDER that the old Israelites did not receive Manna so long as there remained in their houses the leaven of *Ægypt*; So, so long as sinful desires remain in our hearts; we receive not as we ought to receive our heavenly Manna.

2. Consider that to come unworthily to the holy Eucharist, without faith, without devotion, without repentance, without reverence, is very dangerous.

3. Consider how respectiue we should bee in coming to this holy mystery, how careful how religious.

4. Solomon saith, when thou sittest to eat with a Ruler, consider diligently what is set before thee, *Pro. 23. 1.*

5. Abraham when he was making his offering to God, *Gen. 10. 11.* the fowles came to hinder Abrahams offering, as wandering thoughts would do ours; Abraham arose and drove them away.

6. In

most holy Sacrament. 61

6. In the first of *Sam.* 21. *Abimelech* asked *David* if his men were cleansed, before they were permitted to eat of the Shew-bread.

7. God said to *Moses*, Put off thy shoes, for the place whereon thou standest is holy ground, *Exod.* 3. 5.

The Fruit.

THe fruit of this meditation is to prepare our selves in the best and most reverent manner we can, that we eat not *Panem Domini contra Dominum*, the Bread of the Lord against the Lord, as *St Austin* speaketh ; to remove all dangerous impediments, to be sorry for our sins past, and resolve upon amendment for the time to come.

The Soliloquie.

SEest thou not, my soule, that it is my part to come with all devotion and attention of mind to this holy Sacrament ? Remember that when God. *Exod.* 19. 1, 3. was to talk with *Moses* upon the mount ; how he commanded that neither man nor beast should approach the Mountaine, lest *Moses* in the sight of any creature should be disturbed ; yea, that he should have fitter opportunity of attention without distraction, the whole hill was covered with a great and dark cloud, the multitudes were commanded to sanctifie them

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themselves, yea, to wash their very cloathes.

No otherwise (my soule) doe thou, that no evill affection come with thee unto the holy Altar, which may draw thee from devotion, here God doth expect thee. Consider with thy selfe, that he can never bee truly desired and loved of thee, unlesse in comming to this sacred Table thou clean forget all earthly things. Hear what the Kingly Prophet saith, *Psal. 4. 5. 11. My daughter hearken and consider, incline thine ear; Forget all thine owne people, and thy Fathers house, so shall the King have pleasure in thy beauty, for he is thy Lord God. and worship thou Him* But (O Lord) what shall I do to attaine this devotion? For my mind doth remain so corrupt, since that general fall of our first Father *Adam*, that oftentimes against my will, it wandreth vagrant where it should not; what shall I do when my infernall enemy indevoureth by many earthly occasions, to draw me away from this heavenly Table, and to come (which is no less fearful) unworthily unto the same. Thou seest (O mercitull Iesus) in what state I stand; that is to say, how weak I am by nature; help I beseech thee my weakness with thy holy grace that all defects removed I may approach unto thy heavenly table, with heart and soule prepared.

CHAP. XV.

*Of preparing our selves before we come to the
most holy Sacrament.*

IF in our earthly affaires we often forget heavenly, good reason it is that in our heavenly, we should much rather forget all earthly, and prepare our selves to this so solemne a sacrifice, which doth consecrate man unto God.

Christ sent two of his disciples before to make ready the upper room, where he would keepe his Maundy with the Apostles: our Faith and repentance, as two messengers must prepare before the upper room of our soules.

When God appeared unto his servant Moses in the bush, he willed him to put off his shooes, because the place was holy. The place where thou standest (saith he) is holy ground, *Exod. 3. 5.*

The Israelites keeping the Paschever, put leaven out of their houses, Christ washeth his Disciples feet before he did eat with them, or they with him; say Saint Peter what he will, wee have need to bee washed. The Prophet David saith, *I will wash my hands in innocency, and so will I go to thine Altar, Psal. 26. 6.* Hester comming to finde grace and favour in the sight of *Ahasuerus*, first humbly

bleth her selfe by fasting and prayer. *Jacob* comming for a blessing, putteth on *Esau's* garment. We are approaching to the Lords Altar, we are comming for a blessing, seeking favour; what should wee doe else but wash our hearts by faith in the blood of the Lambe, humble our soules by fasting, before we participate of the blessed Sacrament, as if we will serve God, before wee serve our selves, and so come and take unto us the garment of Christs righteousness?

Againe, it behooveth every one that will safely come to this Table of the Lord, to direct all his affections and desires to God only, to do nothing, to affect nothing but Gods pleasure respected.

For him that will rightly be partaker of this holy mystery,

1. Faith is necessary, whereby he beleeveth remission of his sins, in Christs merits.

2. Repentance is necessary, whereby hee acknowledgeth the greatnesse of his sin, judgeth himself; and judging himselfe, he shall not be judged of God.

3. Charity required, whereby the minde is at peace and quiet with God and man; and he that dwelleth in charity (saith *St John*) dwelleth in God, and God in him; dwelleth in God, what more secure? and God in him, what more sweet?

4. Attention must be had, that he be not carried away from respective devotion; and chiefly

most holy Sacrament. 65

chiefly from the Meditation of Christs passion, his resurrection the third day, his descension into hell, his ascension up into heaven his glorious sitting at the right hand of God, from whence he shall come at the end of the world, to judge both the quick and dead.

5. Constancy is necessary, or a resolution to be constant; for he hath said; *Be it known that I will give thee a crown of life, Rev. 3. 10.*

The eleventh Meditation.

Consider how busie and carefull *Martha* was (*Luk. 10. 40*) to receive Christ into her house, and therefore much more careful should every one be to receive him into his heart.

2. Consider what reverence and devotion is meet by that of the Prophet spoken of Christs entrance into heaven: *Be ye lifted up yee everlasting gates, and the King of glory shall come in, P/al. 24. 6.*

3. Consider, that to entertaine an earthly Prince, all things are made decent and cleane.

4. Consider, it was said to him that came to the Marriage Feast after an unseemely manner; *Friend, how camest thou hither, and hast not on a wedding garment? Mat 22. 12.*

5. Consider how the Apost'le *St Peter*, when Christ would wash his feet, though
him

himself unworthy that so great honour should be done unto him.

The fruit of this Meditation.

THE first is to prepare us with all humble reverence, but chiefly to offer unto God the sacrifice of a broken and a contrite heart, that as his body was broken for us, so should our hearts be broken by contrition for our finnes.

2. The second is to cry out with the Prophet, *Crea in me Domine novum cor*; Create in me, O Lord, a new heart.

3. The third is to become surveyors of our selves; and call a little consistory in our own soules.

CHAP. XVI.

A forme of Confessing our sins, before we come to receive the most holy Sacrament.

O Lord thou art not wont to drive away sinners but callest them, and convertest them to thee; Thou art hee that hast said, *Mat. II. 16. Come all that are weary and heavy laden.* It was publicly spoken of thee, that thou didest receive Publicans and sinners, and didst eat with them. O my Lord, thou art now at the throne of mercy, and therefore hast not changed thy nature which thou

thou hadst sometimes here in the world. O my Lord, thou still calledst them from heaven, thou didst once call on earth; wherefore comforted with this remembrance of thy love, I come unto thee loaden, and labouring, and burdened with my finnes. I come as the sick to the Physician, beseeching thee to heale me; as a sinner to the well-spring of Life, beseeching thee to revive me; I acknowledge, I acknowledge my great unworthinesse.

If thine owne holy Apostle, or as hee seemed, Prince of the Apostles could cry out and say, *Goe from me (O Lord) for I am a sinful man*; how much more shall I, who am the chiefe of sinners, say, I am not worthy to whom thou shouldst come; Nay, I am not worthy to come to thee, much less to receive thee.

It was lawfull for none to taste of the Shew-bread, which was onely a shadow of this profound mytery, but only for him who was cleane and sanctified; how shall I eat thereof, who am so far removed from cleannesse?

It was so great an offense to touch the sacred Ark, that *Azzab* stretching out his hand to touch it (2 Kin. 6.7) was suddainly stricken; how can I not then but fear and tremble.

O Lord, as I fear the greatness, so do I also fear the multitude of my finnes. I am that soul *Psal. 142* that said *he in his heart, there*

is no God. I live so dissolutely, as (by manners I professed as much) I feared not thy Justice, I dreaded not to transgress thy lawes, I rendred not thanks as I ought: What other thing hath my life been, then a daily warre against thee? What other thing have I done by my finnes, and carelesse comming unto this mystery in former times, then offered thee open wrong, stricken thy blessed Head with a Reed? My finnes have beene the speare that goared thee; the Thornes that pierced thee: How therefore shall I be so bold as to come unto thee? Shall I repose thy sacred body in a den of Dragons, a nest of Scorpions? what other thing is a soule full of sinne? Wherefore dost thou cast thy childrens bread unto dogges, and thy precious *Margelite* to swine? How wilt thou rest with me (O my Lord) which art the purity of a Virgin, the fountaine of all pulchritude? thy most holy body taken from the Crosse, was wrapped in fine linnen, laid in a new Sepulchre, wherein never any was laid, but what part of my soule is cleane? What new? How then shall I receive thee, (O my Saviour and Redeemer?) I am ashamed so often as I behold my self in such a state, I blush, considering what I am, and whither I am about to come. My refuge is to fly unto thy mercy, according to which mercy, O Lor look upon me, Did the stones cleave asunder, when thou sufferdest thy passion?

sion ? and shall my stony heart be nothing moved, for whom thou didst suffer ? Did the earth move, and shall my earthly mind stand unmoveable like a dead center ? No, no, I am moved O my Saviour.

Another form of Confession :

TAKE it not hainously (O my Lord) that being such an one as thou seest me to be, I dare presume to come into thy sight : I remember thou wast not offended with the poore woman, that had the issue of blood, (*Mat. Chap. 6.*) but didst accept of her, saying, *Be of good comfort daughter, thy Faith hath made thee whole.* I have a greater issue, and come to thee, to thee to be cured.

I call to mind *Mary Magdalen*, who washed thy feet with her teares, and wiped them with the haire of her head. Behold, here lyeth a sinner, which hath more finnes, but fewer teares ; she was not the first nor the last whom thy mercy received ; Receive me (O Lord) though I have not shed so many teares as may wash thy feet, yet hast thou shed as much blood as can wash away my finnes. O my Lord thou hast not changed thy office and nature, though thou seemest to be far away.

I read in the Holy Gospel, that all that were sick and diseased did resort unto thee ; and that the multitude (in the sixth Chapter of *Luke* and verse 19.) sought to touch thee,
for

for there went vertue from thee. The Lepers came unto thee, and thou stretching forth thy blessed hands didst heal them: thou gavest unto the blind their sight, unto the lame their limbes; thou didst cure the sick, and dispossesse the Devill, raise the dead, and canst thou not forget to shew mercy which art thou now forget to shew mercy which art mercy it self? I come unto thee, O my Redemer; I come unto thee, O Eternal Creator of heaven and earth, beseeching thee, that as the holy King David did accept at his Table, and shew favour unto *Mephibosheth* 1 Sam. 9. 11. thought of himself deformed; yet for the love of *Ionathan*, of whom he was descended, willing thereby to honour the Sonne for the Fathers sake; So may it please thee to admit me, though of my selfe most deformed, in the love of him in whom thou art well pleased.

I offer unto thee (O Lord) an humble heart; And had I many hearts I would offer them all unto thee. Lord, I can be no more without thee, nor live without thee, then can this body of mine remain, when life is taken from it: Wherefore necessity driveth me unto thee, and hope of mercy ministreth boldnesse; by how much the more unworthy I am, by so much the more art thou glorified in shewing mercy to me thy poor and unworthy servant.

CHAP. XVI.

A Meditation on these words

*Whence cometh this, that my Lord
cometh unto me?*

HE bringeth himselfe, that sendeth not
another; He which hath so many spi-
rits his Ministers, cometh himselfe, unto his
servants; he visiteth his sicke, listeth up and
comforteth the fallen, helpeth the afflicted,
refresheth the hungry with his own body and
blood, who abunderh with so many, so di-
verse meanes and medicines, as to whom the
fulnesse of the whole earth doth appertaine.
He bringeth himself unto thee (O my soule)
as a father, when he persecuteth thee with
love, as a brother when he maketh thee by
adoption the Sonne of God; as a fellow, when
he appointeth thee a co-heire of his heavenly
kingdome; as a heavenly repast for thy eter-
nall comfort; as an intercessor for the remis-
sion of our sinnes; O the wonderfull love of
the Son of God! *Unde venit*; from whence
commeth this, that my Lord cometh unto
me?

CHAP. XVIII.

A Meditation on these words of the Centurion.

Non sum dignus, ut intres sub rectum meum.
*Lord I am not worthy that thou enter under
 my roofe, Maith. 8. 8.*

O Lord hadst thou rather be at another mans house with dishonour, then at thine owne with honour? At least (O good Jesu) if thou hadst no respect of thine honour, if thou castest under foot all praise and renowne if thou takest it unto thee every vile sinner, yet have regard to thy estate: Lord I confesse, *I am not worthy that thou shouldst come under my roofe*: Thou knowest my poverty and need; I have this poore cottage, far unmeet to entertaine so great a guest as thou, O my Lord, this body is not compact of gold and silver, but of dust and ashes, and also subject to infirmities, diseases, and death. This soule joyned to my body is far from that holinesse it should be indued withall, far unmeet a place it is for such a personage. I am altogether confounded, I tremble and shake at the comming so of great a guest into so poor a house as my soule is.

CHAP. XIX.

A Meditation upon these words.

Tantum dic verbum, & sanabitur anima mea.
But only say the word and my soule shall live.

ANd art thou ignorant (O my Lord) who thou art? what a one and how great? Thou art God Omnipotent, thou Lord of all, thou art the Creator of heaven and earth, and whatsoever is contained in the vast compasse thereof; thou hast raised mee up as all other things else, of nothing; thou hast clothed me with this body, and hast given me in my first creation a right and righteous soule; thou hast restored this soule fallen from the state of innocency; thou hast illuminated it by grace, and washed it with the sacred Font of Baptisme. O my Lord thou art hee that rulest and governest me, thou wouldst for my sake become man, die for me, suffer for me the very death of the Crosse; so much could love and charity prevaile with thee: Lord, thy grace is sufficient. And wilt thou turne then into my house to refresh my faint soule, to cure mee being weake, and heal me being sick? Will not the only word suffice, wherewith thou hast cleansed the Lepers, dispossessed the Devils, raised the dead? It will suffice O my Lord.

The Centurion said unto thee, *Mathew. 8. 8.*
I am not worthy that thou should come under my
roofe: Dic verbum, & sanabitur servus meus, so I
 say unto thee, *Dic verbum, & sanabitur anima*
mea: say the word, and my soule shall be
healed.

CHAP. XX.

A Meditation upon these words.

Veni et curabo eum.

I will come and cure him, Mar. 8. 7.

IF I please thee so, neither wilt thou have it
 otherwise, behold thy servant, bee it unto
 me according unto thy word. Come downe
 Lord Jesus, or ever my soule dyeth. Now a
 way lyeth open unto thee, O my soule, I will
 shew thee great joy, rejoyce and be glad, for
 thy creator commeth unto thee, thy Saviour
 commeth unto thee who hath fought with
 thy enemies, sustained wounds, spent his life
 for thee; behold how he desireth to enlarge
 thee with the most ample gift of his most ble-
 sed Divinity. Where wilt thou lay up these
 things, my soule? how great is he to whom
 the thrones and dominions serve, on whom
 the holy host of heaven doth attend!

O my soule, admire the wonderfull piety
 and ineffable dignity, wherewith hee hasteth
 to visit thee, and maketh speed to come unto
 thee

thee ! but arise runne forth to meet him, hastning this meeting, rejoyce and congratulate with the coming of such a guest : cry with a devout heart, *Lord what is man that thou art so mindefull of him ? Psa. 8.2.*

The Soliloquie upon these words.

From whence cometh it ? Luke 1. 43.

LOrd how much dost thou submit thy selfe, while thou dost not disdain to enter into the vile cottage of my soule ? It was sufficient for thy love, to be born for mee in a stable. That thou descendedst from heaven to rest in the wombe of the blessed Virgin, was not such a marvell, for that it was the wombe of a most pure creature. O holy *Elizabeth*, who being visited and saluted by the Mother of this Lord, considering the dignity of this Majesty, didst say, *Whence cometh this unto me, that the Mother of my Lord cometh unto me ?* Therefore what shall I say, to whom the Lord himself cometh, by infinite parts far above the Virgin *Mary* ? He cometh unto me, not only to visit me, but also to unite mee unto him, and enrich me with heavenly gifts O my soule, I greatly rejoyce, that thou hast delivered to Jesus, of thine own will, the government and possession of thy selfe ; but understand that by this act thou art bound to proclaime open war to

all finnes, the capitall enemies of the Lord to whom thou art delivered, neither canst thou any more, without manifest offence of rebellion, give an entrance of sinne into thine house, now dedicated unto Christ. O my soule, enter into consideration, see with what Bond of re- loving Jesus, who hath loved thee first, thou art bound. O God, how unlike are thy doings to the actions of the Princes of this world!

King *Ezechiah*, 2 *Kin.* 20. 13. that he might declare his favour to the Ambassadors of the King of Babel, shewed them all his riches and treasures, not giving them any part thereof. Thou dost, O our most gracious Lord, not only shew us thy treasures, but freely bestowest them upon us, I see not (O my soule) thou thou art able to recompence so great good-will, onely yeeld thy selfe wholly to the love of thy Redeemer; for it cannot be that thou shouldst serve two masters, It cannot be that the Arke of God, and the Idol of Dagon (2 *Sam.* 5. 4) should stand in one Temple: if thou prostrate thy selfe to the love of creatures thou shalt undergo a hard servitude; but if thou follow Christ, thou shalt finde rest and quiet. O my soule, we were created to serve and worship God: what higher part of worship; then to come and be partakers of his Deity? O my soul be prepared.

CHAP. XXI.

*A meditation upon that which Saint Paul
teacheth in the first to the Corinthians.
Chap. I. 28.*

CONSIDER that the Apostle in the preparation to the most holy Communion, requireth three things; the first is, that the Communicant examine his own conscience, which is signified by these words, *Let a man prove himselfe, and so let him eat of this bread, and drink of this cup.* If he find his conscience defiled with sin, let him make an humble and penitent confession of the same.

2. Secondly, the Apostle would that the holy Eucharist be received worthily, otherwise the danger is great; for he which with a corrupt mind and evil intention approacheth unto the Lords Table, eateth and drinketh his own judgement.

3. Thirdly, Saint Paul would that a difference be made between these holy elements consecrated to a most divine use, and the profane repasts of the body only.

For the first of these, *Let a man prove or examine himselfe*, in proving or examining himself, first he is to consider whether he stands in the true faith of Christ, be sorry for his sins past, have a purpose to lead a new life for the time to come.

Secondly, in proving himselfe he must go over all the ages of this life, all places wherein he hath lived, and companions wherein he hath conversed, to what fautes hee hath been most inclined, and so rip up his sinnes passed as so many scarres, and then go to Christ the Physician, that will cure them all.

Thirdly, let him endeavour to be a worthy Receiver, comming with all humiliry both of body and mind.

Let him take heed that he put a difference between the bread and wine in this most holy Sacrament, and that which is common.

Why in the old Law was the Lambe brought home four daies before it was offered? Sure, that triall might be first made whether or no he were fit to be offered.

Why was the pascouer eaten in habite of Pilgrimes? To shew that at this celebration we should call to minde, that we are but Pilgrimes in this world.

Why was it eaten with staves in their hands and in haste? With staves, weak men need staves, especially the state of faith; in haste, because we are in the way wherein we have no long continuance.

CHAP. XXII,

*A Meditation upon that of the Prodigall Sonne,
when he was received of his Father,
Luke 15. 20.*

THose three things before instituted, which the Apostle requireth in our preparation to the Lords Supper, may be considered in the receiving home into his Fathers house of the Prodigall Son.

First, he feelth with grieve his own misery, he acknowledgeth his own unchristianess, confesseth his sinne, whereby inclusively he craveth pardon; which done, the Father receiveth him.

Secondly, he is clothed with a new garment, the best in the Wardrobe; which may signifie the cloathing of righteousness, which is made white in the blood of the Lambe, *Apoc. 7. 14.*

After all, he sitteth downe at the Table, eating the fat calfe, and because he was pined with misery, hee had musick to revive his spirits; and so he is received home with much joy.

The Soliloquie upon this preparation.

LOrd, although thy Apostle had never mentioned the purity of conscience, which

which is required in comming to this divine Sacrament, who would not judge that thou the Fountaine of all purity, oughtest to be received with a pure and cleane heart? O most mercifull Lord; how little dost thou require of us, to eat of that Lambe that taketh away the sins of the world?

The Jewes to eat their Paschall Lambe, which was but a shadow and figure of this, ought to provide them a Lambe of a yeare old, *Exod. 22. 12. 13*; without blemish, which, roasted by fire, should be eaten with sweet bread, and wild Lettuce, with their loynes girt, with their shooes on their feet; but unto the eating this true Lamb which taketh away the sinnes of the world, we come with the sweet bread, to wit, the assured hope of delight; having our loynes girt with chastity, our feet shod with pious affections, becaule our passage is by stony places; though the way be hard, the end of the way will be joyous.

O how true it is (my loving Jesus) which thou hast said of thy Law, *Matth. 11. 20. My yoke is sweet, and my burden light*! Yea, truly so light and sweet, that if there were not some that would imagine a labour in the precept, it should not deserve the name of a burthen or yoke.

O my soule, now thou feelest to how few things Christ hath bound thee, and how he hath given thee abundance of his grace in this

most holy Sacrament. 81.

this life, by the benefit of this most holy Sacrament; and will give thee in the other life eternall glory. Onely take heed to thy selfe, that seeing the Lord of his infinite goodnes hath given thee so easily this inestimable commodity, thou doest not again relapse into evill.

Consider earnestly what thou shouldst do; not to receive regardfully so gentle a Lord, which commeth to enrich thee with his gifts, were great inhumanity, very pernicious unto thy selfe; but to receive him unworthily by thy default, were meere slothfulness, which procureth injury to him, and punishment unto thy selfe.

Thou shalt do well to imitate the example of the poore Countrey-man, who understanding that the King would rest in his house, removed all things which he thought might offend the Kings eyes, did very diligently sweep all his house; and although he could not beautifie it according to the worthinesse of such a guest, yet he did as much as he was able to receive him in seemely and decent manner: He goeth to meet the King with all speed, received him with great joy, giveth him many thanks for this so great favour: if then, so many things are done to an earthly King, what wilt thou doe (O my soule) to the Kings of kings, who cometh not to live at thy cost, but to impart his good gifts unto thee?

Labour therefore in cleansing and decking thy selfe, hang the chamber, or upper roome of thy best devotions with the tapestry of holinesse, and welcome him with love, who of love saith, *My delight is to be in the Sonnes of men*, Ps. 8. 31.

In the second of Kings and ninth, the Shunamite saith unto her Husband, There is an holy man that useth to go by us, let us make him a little Chamber, and set him there a bed, and a table, and a stooke, and a candlesticke, and it shall be that when he cometh unto us, he shall turn in thither; so Christ coming by us, let us make him a chamber of Humility, a bed of Charity, where he may rest, a table where he may take his repast, a stooke where he may sit by us, a Candlestick of holy meditation, which may give light unto the house of our soules; that so, as he passeth by, he may turn in and make his abode with us.

CHAP. XXIII.

*A meditation for the day we are to
Communcate.*

IN what day you are to communicate, as soone as you awake early in the morning, thinke that the Lord doth expect you this day, at his heavenly Table. Think of burying on the inward ornaments of the soule, as
Faith

Faith Repentance, Devotion, Charity, Humbleness of minde, and such like.

1. Consider, How Christ in his conception took our nature, and that we in this spiritual conception of him are to participate of his nature.

2. Consider you are to receive him this day in the state of grace, who shall one day receive you in the state of glory.

3. Consider that of the first eating it was said, *That day thou eatest, thou shalt die*; but by this eating, *That day thou eatest thou shalt live*, John 6.

4. Esteem thy selfe unworthy, and say, Sweet Iesu, what love is this thou pursuest mee withall? Behold, Lord, I prepare my self this day to receive thee in to the poor cottage of an humble heart; but alas the Wiseman, *Solomon* himself, when he had in many and by much cost built thee a Temple, (as in the first of Kings, and the eighth Chapter, did notwithstanding marvaile, that thou the God of all Majesty, wouldest vouchsafe to abide and dwell in it. What shall I say, who have bestowed so little paines, so small cost in preparing thee a Temple? I beseech thee to turn my soul into an house of Prayer, and to whip out all evill affections, that it may be rightly said to be, *Domus tua*, Thy house.

5. Now *holiness* saith the Psalmist *become to thy house for ever*,

CHAP. XXVI.

*A-Meditation upon the history of Zacheus,
Luke 19. 2.*

ZACHEVS desirous to see Iesus, but for that he was of a low stature, hee could not for the presse, wherefore he goeth up into a Sycamore tree where Christ should passe by.

2. Christ passed by, and casting his mercifull eyes on Zacheus, said, *Zachee, make haste to come downe, for to day I must abide in thine house.* Hee came down then rejoycing, and receiveth him into his house, thinking himself greatly rewarded.

3. The Iewes when they saw Christ turne into the house of a sinner, they murbered; which Zacheus perceiving, turned to Christ, hee saying, *Behold, Lord, halfe of my goods I give to the poor; and if I have defrauded any man, I restore fou fold.* Iesus answering saith, *Salvation is come unto thy house.* Thinke of Zacheus, though little in body, yet great in example; rich in goods, but richer in goodnesse; emptying his house of earthly riches, but filling it with heavenly; giving not to them that can give againe, but to the poore who had not to give againe; think how he deale wisely, proving his own will, making his own hands his executors, his own eyes his overseers.

The

The application of this History.

THAT thou mayest bee a partaker of salvation which is offered in this Sacrament, it is necessary that thou be desirous to know and taste Christ, who is after an heavenly manner contained in the same. And to know him it is necessary; first, that thou lift up thy mind on high and consider his greatnesse, keeping in the meane while, the ground under thy feet, as *Zacheus* kept it when he stood upon the tree, that is, to procure that temporall businesse be then under our feet, and not over our head.

2. We must receive our Lord, not with melancholly or anguish of mind, distracted with worldly thoughts, but as *Zacheus* did receive him with joy, which springeth from a vehement affection towards this holy Sacrament.

3. Consider that it is not sufficient to receive Christ into our house, and then put the hand into our bosome, but we must furnish the sacred Communion with good works, by relieving the necessities of our poore neighbours, after the example of *Zacheus*; and he which doth so, shall heare that comfortable voyce. *This day Salvation is come into thy house.*

As *Zacheus* was willing to receive Christ into his house, so let us be willing to receive him into our hearts; as Christ said unto

Zacheus

Zachee, This day must I abide in thine house, so saith he to every one of us; This day must thy Redeemer abide with thee.

The Fruit.

THe fruit of this Meditation shall be, to desire and aske of Almighty God, an affection to this Sacrament; from which affection springeth spirituall consolation, necessary for the receiving of the holy Sacrament.

The Soliloquie.

O My bountifull Iesu, how liberall art thou towards him, who doth desire and seeke thee? *Zachee*, was held with a desire but of seeking thee only, and thou not only didst shew thy selfe of him to be seen, but also calledst him, and invitedst thy selfe into his house; on whom to augment thy favour, thou bestowedst Salvation. Oh how well hath the Psalmist said of thee, *All Nations seeking thee shall rejoyce and be glad. And let them say alwaies wth high love thy saving health, The Lord be praised.*

Zachee, thou worthily rejoycest, because thou hast him in thine house which maketh the Angels to rejoyce: Onely rejoyce, and esteeme it as nothing, if the Iewes murmur and call thee sinner, since he is at hand for thee

thee which can descend and iustifie thee: joyne thy selfe to him, and he will be as a buckler for thee, and thou shalt understand also how sweet the Lord is. O my soule thou hast also cause of rejoycing, and peradventure greater then *Zacheus* had, see ing to thee also cometh the fountaine of all joy and gladness. Heare what the Prophet *Zachary* saith unto thee, *Rejoyce O daughter of Sion, and be glad O daughter of Ierusalem, behold thy righteous King and SAVIOUR cometh unto thee; not cometh to exact or to command any toilsome labour; but onely for the cause of saving thee and defending thee from the rebuke of thine enemies. Think not that a greater benefit is shewed unto Zacheus then to thee: for while thou dost spiritually receive him in bread and wine by Faith, and after a most heavenly manner, he sheweth that he is come unto thee, not only to converse with thee a little and be gone, but to bestow salvation, as he did unto the house of Zachee, to unite himselfe to thee, that thou mayest be one with him, which is the end of his coming unto thee.*

Who doth not see then that there is farre greater benefit then *Zachees* was? O my gracious Lord, seeing thou hast vouchsafed to enter this poorhouse of mine, give me grace that it may not happen unto me as to the ungratefull *Iewes*, who in the day of *Palmes* received thee with joy & triumph into *Ierusalem*

Meditations upon the
salem, but a little after they cried to Pilate;
Crucifixe him, Crucifixe him; and casting thy
 Crosse upon thy shoulders, east thee forth
 their Citty. Let mee dye, O Lord before;
 yea, let me die a thousand deaths, then that
 I cast them out of me; for that were to thrust
 thee out of thine owne house, and my selfe
 out of Paradise.

CHAP. XV.

A meditation on these words following.

Hodie oportet me manere in domo tua.

Luke 19. 5.

To day must I abide in thine house.

VVH, am I (O most bountifol Iesus)
 that thou desirest to abide with
 me? Who am I that may deserve to enter-
 tain thee the Lord of heaven and earth? What
 doest thou find in me that doth so much de-
 light thee, and invite thee to come under my
 rooffe? Art thou ignorant of my most vile be-
 ginning? I am not of the number of that ce-
 lestiall Hierarchie, I am not a Seraphin, nor
 an Arch-Angell, nor a Angell, no, not any
 of the Thrones, or other most sacred spirits;
 my being differs much from theirs; freed are
 they from all admixture of body, pure and
 innocent are they; I was borne in sin, draw-
 ing my beginning from the earth, so mean a-
 sub-

most holy Sacrament. 89

subject, I am not worthy, Oh my Saviour, of thy divine presence; happily thy delight is to be with the Sins of men: True, but I am not Abraham, I am not Moses, I am not the blessed Virgin; No, I beare not the least similitude of these blessed Saints in heaven, while they remained in the world, What shal I say? I am sorry O my lord, I am no more worthy to receive thee then I am; but my comfort is, that as thou tookest mercy on the woman of Canaan, and all distressed people that came unto thee, so thou wilt take mercy upon me, in that thou sayest, *to day thou must abide in my house*; to day, that is now, and for ever. *Domine, fiat voluntas tua*, Lord, thy will be done,

CHAP. XXVI.

A short form of confession, to be made in private, before the receiving of the blessed Sacrament.

I Miserable sinner confesse and acknowledg with bended heart, and hand lifted up in the presence of thee, O God, my many and manifold sins, and that I have transgressed sundry waies against the precept of the first and second table: I am sorry from the botome of my heart, and it grieveth me that I have so often offended thee my gracious God. I come unto thee as an humble sutor, to obtaine mercy and pardon for all my offences, I beseech thee to sanctifie me by thy holy Spirit,

rit, to strengthen my Faith against all assault of my ghostly enemy, to scale up in me by this holy mystery, that comfortable hope of the life to come, Direct me I beseech thee, now approaching to thy holy Table, that I may abide with thee, and be a fit habitation for thy holy presence, both now and for evermore. When I consider thou diddest create me not being asked; redeem me not being required, it turneth my teares of sorrow into teares of joy, my teares of feare into teares of love. O my Saviour, shew mercy; for by such great sinners as I am, thou gettest greatest honour, as thou didst by *Mary Magdalen*.

CHAP. XXVII.

An Admonition moving Christians to reconcile themselves and forgive their enemies before they come to be partakers of the holy Sacrament of the Lords Supper.

WHen thou bringst thy gift to the Altar (saith Christ our Saviour. *Mat. 5. 25.*) and there remembrest that thy brother hath ought against thee: leave thy offering before the Altar, goe thy way, and first be reconciled to thy brother, and then come and offer thy gift. Also in *St Marke, Chapter 11. 25.* he saith unto his Disciples; when you stand to pray, forgive if you have ought against any man, that your Father that is in heaven may forgive you

on your trespasses. By both which sayings of the Sonne of God, wee learn that all our oblations and prayers (otherwise in themselves amongst the best actions of a Christian life) are in no case acceptable unto God, without our reconciliation and Charity first had with men. The wiseman, *Eccles. 28. 23.* could think it unmeet in every season to aske mercy, when we our selves deny mercy; we may remember, that the unthankfull debtor that would not remit his fellow servant, (*Mat. 18. 34.*) for his uncompassionate usage of his said fellow, found himselfe the like measure, that is, judgement without mercy, at his Masters hand.

With what countenance (saith one) can we looke upon heaven, and say Lord, forgive us our trespasses, as we forgive them that trespass against us, and yet revenge with all extremity, the least offences offered unto our selves? No, no, he that seeketh vengeance shall surely finde vengeance, *Mibi vendictam, Ego retribuam*; Vengeance is mine saith the Lord, I will revenge. We must let God alone to right our wrongs, unless we will usurpe that power which is onely proper unto him; for our selves, we should not forget the Wisemans counsell, *Forgive thy neighbour the hurt that he hath done thee. so shall thy sinnes also be forgiven thee when thou prayest.* Should a man bear hatred against another, and desire forgiveness of the Lord? St Peter saith

saith unto Christ, *Master how often shall my brother sinne against me and I forgive him?* *Mat.* 18. 21. *Untill seven times?* No, Peter (saith our Saviour) *I say not unto thee, untill seven times, but untill seventy seven times; that is* queties *times, how often soever he sinneth against thee, so often shalt thou forgive him.*

The offering up of sacrifices in the old Law, was a speciall part of that worship which the people were wont to perform to Almighty God, as an acceptable service unto him. But the Prophet *Esay* tels them, *Esay.* 1. 11. *all their offerings were utterly displeasing unto him; for why, they were all set on cruelty and revenge; their hands were full of blood, and therefore God would accept of no sacrifices at their hands.* In our offerings, first, the offerer is accepted, and then the offering. Our oblations that are done in love with God and man, those ascend like the moak of *Abels* sacrifice and are well pleasing unto the most highest.

But how should sin and blood forgive, where wrong and injury had been offered? That which *Adam* cannot beare, Christ can; that which to nature is so much against nature, and therefore difficult, is to grace nothing so; that which Heathen men will so hardly brook, is to Christians, who have or should have a further perfection; more facile and easie.

Wherefore our Saviour tels his Disciples
of.

that somewhat more then loving them, who love
 first; *Ego dico vobis, diligite inimicos,* I say
 unto you love your enemies, do good unto
 them that hurt you, pray for them that per-
 secute you; we forgive, we love our very e-
 nemies for his sake who hath done farre more
 for us. *what greater love (saith Saint Iohn)*
then for one to give his life for his friend? Yet
 greater was Christs love, who gave his life
 for us that were his enemies. We have some
 reason to help the distressed, to releve the
 poore and needy; for the very beholding
 of their necessity doth often move compassion:
 but to love our enemies we have no reason in
 the world; but only for his sake, who hath
 commanded all those who professe his name
 and expect his Kingdome, saying, *Diligite ini-*
micos, Love your enemies. We forgive, and
 why? Christ hath forgiven us. We shew
 mercy, and why? Christ Iesus hath shewed
 mercy unto us. *Quid contra nos proximas,*
(saith an ancient father) shall wee see what
 our neighbour hath done against us, and
 shall we not see what Christ hath done for us?
 God forbid.

All that we doe or can forgive, are pence
 only; Christ he forgives talents; we some
 few, he ten thousand; for number many, for
 weight heavy; we shew love, but Christ
 sheweth love indeed; love without example
 Were we as ready to remember benefits, as
 we are injuries, we would be more charita-
 ble,

ble, then we often are writing our benefices
dust, and our injuries in marble.

But being ready to revenge, doe we know
how soon we may stand in need of God or
selfe? no verily, and therefore we had need
to shew compassions to others, lest we receive
like for like,

When as now *Jacob* their Father was dead
Iosephs brethren thought *Ioseph* would re-
venge all the wrong they before unjustly of-
fered him their brother: they were decei-
ved, *Ioseph* tels them he meant nothing lesse
Am I (saith he) *in the place of God?* Gen. 30
19. as if he should have said; My selfe
ready to ask forgiveness of God, and should
not from my heart forgive you, my bre-
thren? as if hee should say, I doe, I doe.
Wherefore one saith, *Qualem ergo te Deum
habere vis, talem te erga proximum ostendas.*
As thou wouldst have God be unto thee, so
be thou to thy neighbour that hath offended
thee. There were four things, that might
have moved the ungratefull servant, *Matth.*
18. to have forgiven the debt; 1. That it
was his fellow. 2. That the debt was small.
3. That he asked it in humble manner.
4. But chiefly, that he himself had more for-
given him in the same cause.

To move Christians to this love, Christ our
Saviour goeth further, and saith, to give,
that you may be the children of your Father
which is in heaven; for he causeth the Sun

most holy Sacrament.

9

to rise on the just and on the unjust. It was a token that *David* was of the stocke of *Iesse*, when he would not only hurt King *Saul*, his enemy, when he was alive, but would even shew mercy unto his off-spring when he was dead. *Is there any* (saith he) *of the house of Saul, that I may do good unto him.*

They give testimony that they are his followers (who prayed for his enemies, *Father forgive them*) who shewed themselves ready to remit, and can finde in their hearts to forgive offences offered; for it is not a disgrace, or a base thing, to remit injuries, as we imagine; but it is a Princely thing, *Posse, & nolle nocere, nobile*; to be able, but not hurt, it is noble.

St. Ambrose told a great Emperour of the world, how Christians of his time did avenge themselves: Our weapons (saith he) are our prayers and our teares; who weepe for our persecutors, wee pray for them; and after this manner doe wee fight against our enemies.

Neither shall our forgiving goe away empty; for this active mercy sheweth unto men, shall be rewarded with passive mercy by him who hath said; *Blessed are the merciful, for they shall obtaine mercy.* Hence it cometh to passe, that our enemies may do us as much good as our best friends we have in the world, whereas in forgiving them, we receive forgiveness of God; but for one drop of water given, we receive

receive a gainful interest, a whole Ocean Sea; for our two mites the whole treasure of the Temple. We give smal benefites, and forgive some trespasses; but with God there is no depth of his bounty, no number of his mercies. If at any time we are justly moved (as we often are) to awaken our thankfulnesse, or to that *Quid retribuimus* of the Prophet, *Psal.* 116. 11. *What shall we do unto the Lord for all his benefites he hath done unto us? We will take the Cup of Salvation, and call upon the name of the Lord;* then most especially, approaching unto this holy mytterie (for, of the chiefest benefit, the chiefest remembrance is required) which the old Christians in the Primitive Church well remembering, gave evidence testimonies at this solemn occasion, by their devout prayers, and by their liberality to the poore, their visiting the sick; and other like workes of mercy, which workes of mercy with *Cornelius* his Alms did go up to heaven, *Act. 10. 1.*

It is wonderful to consider, and it may doe a good mans heart good, to call to minde the uniforme peace, and peaceable union those first Christians retained among themselves, all assembled in one communion of Saints to worship Him on earth, with whom they hoped shortly to rejoyce in heaven. They forgot not that charge left by Christ at his departure from the world. *By this shall men know that you are my Disciples, that you*
love

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love one another; nor that loving intreaty of Abraham, had with Lot, Gen. 13 12. Let there be no strife between me and thee, between thy herds-men and my herds-men, for we are brethren.

Be of one minde (saith the Apostle, 2 Cor. chap. 13,) Live in peace, and the God of Love and Peace shall be with you. And to the Ephesians he saith, Let all bitterness and anger, and wrath, bee put away from you, with all maliciousness. Be courteous one to another, forgiving one another, even as God for Christ's sake forgave you. There was but one body, one Spirit, one Faith, one Baptisme, one God, which is above all, through all, and in us all.

Last of all, in this mystery, as the faithfull find tranquillity of conscience wrought within; so also do they finde the spreading of charity towards men abroad; which charity thinketh no evil, beleeveeth all things, hopeth all things, endureth all things.

When as Christ our Saviour was now to celebrate His last Supper, He himselfe w. sh. eth his Disciples feet, wipeth them with a Towell, giveth a president of humility and love, admitteth Judas that bare an evil minde towards Him, to his owne dish, giveth him a sop, speakes mildly unto him; which all were tokens of love; should we not, take example of our Lord and Master? When may we more fitly use that Hymne of the Angel, respecting the Common cause of joy

we have, *Glory be to God on high, on earth peace, towards men good will; and not good will in show, but even in singleness of heart?* Wherefore, to conclude with that of the Apostle Saint Paul, *Phil. 2. 1.* If there be any consolation in Christ, any comfort of love, any fellowship of the spirit, be we of one accord, let the same mind be in us that was in Christ, who humbled himself: *wherefore God hath highly exalted Him, and given Him a name above all names, that at the name of Jesus every knee should bow, Phil. 2. 9, 10.*

CHAP. XXVIII.

Of the manner in particular, how the faithfull Communicant is to examine himself.

THAT a Christian man is to examine himselfe before he presume to eate of that Bread, and drinke of that Cup, was before shewed to be the counsell of the Apostle Saint Paul, or rather of him from whom Saint Paul spake. Now of the manner in particular of this examining. The first thing to be considered, is, That a Christian man think it not grievous to search the secrets & corners of his Soule, which David, though a King, and called away with many affaires, ceased not to do, as appeareth, *Psalme 6.*

Then let him goe over the particulars of his whole life, as, in what age, in what place,

at what times, and in what company he hath lived; let him call to minde how he hath observed Gods Commandements, the workes of mercy which he hath omitted, the seven capitall sins, or any one of them which he hath committed.

In this manner first, how he hath offended in pride, whether he hath desired vain-glory for the goods of nature, as beauty, strength, youth, for the goods of this world, as land, cattell, rich cloathing, silver, gold, for the goods of graces, knowledge, eloquence, wisdom; or other vertues: if he have despised or mocked others, which have wanted any of these; if he hath fained himselfe by hypocricie more holy or vertuous then he hath been indeed; if he have shewed himself by boasting to have magnified himselfe, that he hath had gifts singular before others: if he hath been proud of his kindred and friends, or favour, or office, or dignity; if he have disdained his kindred, because of their poverty; if he have been disobedient to Superiours; if he have trusted in his own wit; if he have loved singularity in speech, singularity in fasting, singularity in prayer, neglecting that which is ordained by the Church; if he have been curious in searching into high and intricate mysteries; if he have been proud in justifying himself, and preferring his owne deeds before the deeds of others.

Secondarily, in wrath; let him call to

mind whether he hath been moved or stirred up to anger against any man : if hee have wished him any hurt in body, goods, or good name; if he hath long time kept malice in his minde, often thinking how he might revenge; if hee have vexed or troubled any man by suit, rather upon spleen then equity; if hee have cursed or asked vengeance upon any, though he were his enemy; if he have been impatient in time of trouble, sickness or any other adversitie.

Thirdly in envy, if he hath been glad of other mens hurt, and sorry for other mens profit, as their good fame, or prosperity whatsoever; if he have in himselfe defamed any, either privately or openly, or given help or counsell thereunto; if he have made debate or discord between party and party, or hath let to make peace and unity to the uttermost of his power.

Fourthly, in covetousness; let him be thinke himselfe whether hee hath taken others mens goods by theft, or any other sinister or corrupt meanes, or had a will or purpose so to doe; Whether hee hath with-holden other mens goods wrongfully from them; whether he hath by faire promises fraudulently deceived any; whether hee hath used any false wares, light weights, scant measures, or the like; whether hee hath detained goods, to his owne use which were intended to the use of others; whether he hath

for advantage sake, used falsehood in word or deed; whether he hath withdrawn his hand from charity, and refreshing poore people, when he might have relieved them: last of all, whether he hath been desirous of heaping up worldly goods, rather then of laying up treasure in heaven.

Fifthly Sloth, if he had been negligent or carelesse in Gods Service: especially upon the Sunday, and Holy-day; slothfull to come to the Church, slothfull to pray when he was there, slothfull to heare the word of God, slothfull to apply his minde unto good thoughts and godly Meditations; if he have been carelesse to restraine his eyes from unlawfull lookes, or his feet from evill waies, his minde from evill thoughts; if hee have spent his time in idlenesse, or left undone things, he ought to have done.

Sixthly, in excesse of eating and drinking; whether he hath lightly regarded times of fasting; whether he hath eaten or drunken at any time unto surfeiting, or by excesse hath fallen into dissolute mirth, and retchlesse behaviour; whether he hath had inordinate delight in eating and drinking, or desireth meates and drinks more costly and delightfome then he ought.

Seventhly, in Luxurie; whether he hath kept in his mind evill and unclean desires, with delectation; whether he hath not fled the occasions of this sinne as much as possibly

he could, and evermore been careful to keep his body as the Temple of the Holy Ghost.

When he hath remembered diligently in the secret council house of his conscience all defects, then let him prostrate himself in penitent prayer, and say;

I accuse my self that I have been negligent in putting away evils thoughts; for which I cry God mercy.

I accuse my selfe, that I have spoken vaine words, idle and unprofitable; for which I cry God mercy.

I accuse my selfe of my workes, that I have not done them so purely for the love of God, as I ought; for which I cry God mercy.

I accuse my self, that I have not kept my five senses, especially mine eyes from all occasions of offending God, as I ought to have done; for which I cry God mercy.

I accuse my self of impatiency in adversity, which I have not taken as from the hand of God, but have been often on little occasions disquieted and troubled; For which I cry God mercy.

I accuse my self, that I have not performed the workes of mercy either spirituall, as comforting the afflicted, counselling the ignorant, calling them home that goe astray, reprovng them that wilfully offend: or corporal, as visiting the sick, feeding the hungry, relieving the distressed; for which I cry God mercy.

I accuse my selfe, for that I have been so unthankful to Almighty God, for all his benefices bestowed upon me; for which I cry God mercy.

I purpose stedfastly to amend my former imperfections, and to continue Christ's faithful servant unto my lives end. *Amen.*

CHAP. XXIX.

Of Restitution to be made.

AMongst rules needful to be observed in preparing ourselves duly (as we ought) before we come to the table of the Lord, restitution is not the least. In restitution these circumstances are to be observed; first, by whom restitution is to be made; secondly, to whom; thirdly, of what; fourthly, of the time when; and last of all, the reason why. For the first, he by whom restitution is to be made, is the person oppressing another by any unjust or unlawful means in his body, in his goods, in his good name.

For the second, to whom restitution is to be made, is the person so, and so oppressed, or the party injured: If access may not be had to the party injured: or if the party to whom restitution should be made, be dead; or if his heires be unknown, then let restitution be made by distribution to the poor and needy.

For the third; what is to be restored? Surely that which of right belonged unto another.

For the fourth, how much ought to be restored? if the quantity of the thing or losse be certaine, then let the same quantity be restored; if uncertaine, as often it commeth to passe it is) then let so much be restored, as a good conscience thinketh ought to be restored.

For the fifth, to wit, the place where Restitution ought to be; surely in the place where the losse was sustained.

For the sixth, Restitution must have reference unto the time, that it be done forthwith, or at leastwise so soon as conveniently it may be: for the negative precept bindeth to make speed, thou shalt not hold that which is anothers; so that there ought to be a readinesse of minde, to performe this, though the execution therefore be deferred for a season.

For the seventh, to wit, the reason why, is that axiome of Saint *Augustine*, *Non dimittitur peccatum, nisi restituatur ablatum*; the sin is not pardoned, unlesse the unjust gaine be restored.

To conclude this point, together with the Chapter of making conscience, of making conscience I say (which Christians ought to doe) of making restitution, before they come to the Table of the Lord, thereby unburdening their soules of a ponderous burden:

If

If a remembrance of a great reckoning day to come, when the conscience shall be turned inside out, like *Benjamins* sacke; if a check of conscience for the time present, the crying sinne of oppression, which will one day lie upon the soul as heavy as lead, will not move men to Restitution; yet at leastwise let common experience do it: Have we not seen it, or at leastwise often heard it, that the third heire, doth hardly rejoyce in the injoying of, evill gotten goods? have not those goods been like the coale taken from the Altar, which (as it is in the embleme) sets the whole Eagles nest on fire? or as the gold *Tolesse*, which they that possessed were seldome found to prosper? *A little* (saith the Prophet *David*, *Psal. 37. 16.*) *that the righteous hath, is better then great riches of the ungodly*; where we see that a little is preferred before great riches: a little, but whose little? the little of the righteous, or of them who neither get riches by unjust meanes, or keep them, if they have so gotten them: Great riches, but whose? of the ungodly, those, who, so themselves be rich, care not to make many poor.

CHAP. XXX:

Other rules concerning a Christian examining himself, before he come to the holy Communion.

EXamination, or probation of ones selfe, may be reduced to these foure heads; wherof the first is faith; the second is repentance; the third, an heart occupied in no other affaires then holy, and heavenly; the fourth, a resolution to newnesse of life.

Concerning Faith, the Communionist ought principally examine himselfe whether hee stedfastly beleeve, that God through Iesus Christ is become propitious unto man, and that through him he attaineth full redemption of his sins.

Concerning Repentance, it is requisite that he examine himselfe whether he be sorry from the Bottome of his heart for his sinne, by true and unfeigned repentance; for true repentance makes him feel the burthen, and feeling the burthen, to go unto him that will ease all those that are weary and heavy laden. Repentance makes him to finde the disease, and finding the disease to run unto the Physitian, and receive this spiritual P y sick of the soule.

Concerning an heart occupied in holy and heavenly affaires; the Communionist ought

to examine himselfe whether his heart be occupied in good thoughts ; now what better thoughts may possesse the mind of the faithful Communicant presenting himself at the Table of the Lord, then these or the like ? O God thou art good ! O soule, thou art happy !

Concerning a purpose or resolution of newnesse of life, the Communicant ought to examine himself whether he constantly purpose with himselfe that he will correct all his faults, and not commit them againe for all the allurements that the world can offer. And although he hath a thousand times fallen into the same, yet so often also to purpose with himselfe amendment ; provided ever, that not by his owne strength he may hope to perform this, but to place in all the aid and assistance of God ; from whom every good and perfect gift descendeth, *Iames 1.17.* and to whom we are evermore to pray with him : We beleeve, Lord help our unbelieve.

CHAP. XXI.

*Of quietnesse of mind before the receiving of
the hly Communion.*

GREAT defects there are in many that coming unto the holy Supper of the Lord, they come sometimes perplexed with various thoughts, sometimes distracted with a multitude of earthly busineses ; these de-
fects

fects ought to be removed; for what more convenient at this time, then to have a quiet mind sequestred from all troublesome inferiour cogitations? When thou enterest into the Church (saith Saint Bernard,) leave without all secular affaires; intend unto him which intendeth unto thee; much more coming unto the Table of the Lord, leave all thy cares, and resigne thy selfe wholly unto God.

It is said of *Socrates*, that his Schollars bringing him presents, *Sophocles*, a poor Boy of the company, comes unto him in this maner Sir, I have nothing to give you, only I give you my self: To whom *Socrates* answered, Thou that givest thy selfe to me, shalt receive thy selfe bettered by me; and so he did, after instruction in vertue and learning. If we have nothing to give, the very giving of our selves to God is acceptable to him, and profitable to us the givers.

The e are that write of *Thomas of Aquine* that learned Divine, how he was spoken unto in this manner, as it seemed, from God *Quid dabo tibi Thoma?* *Thomas* what shall I give thee? his reply was said to be, *Te ipsum Domine*, thy self Lord.

What is the cause that we are often weak and weary? Surely it is for no other cause then for our distractions in humane affaires. Oh happy were we, had we but a glimpse of that heavenly Ierusalem which Saint *John* saw desc-

descending from heaven: *Revel. 21. 10.* Truly this should we see with Saint *John*, if wee were with him in the Spirit; but this cannot be so long as we are in the flesh.

When our graine (saith Saint *Augustine*) doth putrifie in lower places, wee removed into higher, where it is likely to be more safe; this should we do with our cogitations. Saint *Chrysostome* unto the people of Antioch, saith, You would bestow your time, and employ your substance where most gain is to be got: why then set your affections on heavenly things. Wee see that those who sit upon round things, doe sit unstably, but those which settle themselves upon a Corner stone sit sure: Christ is the Corner stone, upon whom we may safely rest; the world is unstable and wavering: Our Saviour doth manifest this to his Disciples, *John 19. 33.* *In me you shall have peace, but in the world you shall have affliction:* Where there is a contrary effect between these two, *vos in me, and vos in mundo, you in me, and you in the world:* in me, peace and quiet; in the world trouble and afflictions. Who would take care about puddle water, that may drink freely of the water of life? they that desire nothing but Christ, shall in Christ finde all things. *Elkana* said unto *Anna*; *Am I not a ter to thee then ten sons?* *1 Sam. 1. 8.* Is not quiet in Christ, better then all the pleasures and profits of the world? there is

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not taking aime at a flying fowle, nor settling our affections upon things which are transitory.

CHAP. XXXII.

*Pious considerations before we come to the
Lords Supper.*

CONSIDER who and how great a one he is whom thou art about to receive.

2. If *Iohn* the Baptist sanctified in his mothers wombe, thought himself unworthy to unloose the latchet of Christ's shoes, may I not I say with humility and faith, how dare I receive him? nay, touch him.

3. If the Apostle *Saint Peter* said to Christ, *Go from me, for I am a sinfull man*, how may I presume to joyn my self unto him?

4. If *Uzzah* the Priett was punished for touching the Ark after an unreverent manner what may I not fear; If I come with reverence?

5. *Ioseph*, saith *Grigory* Bishop of *Nyssa*. ad *Olympiam*, laid the body of our blessed S. viour in clean linnen; this cleane linnen, may resemble a clean conscience.

6. God saith to *Moses* *Exod. 19.* sanctifie the people before they come neer the Mount: how much more ought we to be sanctified before that God cometh neer us?

CHAP.

CHAP. XXXIII.

*Of external Reverence, and kneeling at the
of receiving the holy Sacrament.*

Although for no other respect, yet in regard of the solemn performance of religious Offices in the face of the Church, that rule of the Apostle ought to direct us, *Let all things be done honestly and in order.* For if reverence be to be used in actions of common life, much more in actions tending to the service of God. What gesture doth better become us, presenting our selves at the Table of the Lord, under whose Table we confesse we are not worthy so much as to gather up the crumbs, then a gesture of reverence.

Our Lord and Saviour at the first institution of this holy Sacrament observed, that which custome & long continuance made fit in celebrating the Pascheover. We in celebrating the Lords Supper observe that which firmesse and deceney amongst the people of God, and long practice of the Church hath made usual.

The service of God consisting both in the inward humbleness of the minde, and outward reverence of the body, doth manifest, that duties ought to proceed from humility in both. As nature first maketh the heart, and after, externall parts in man: So, first, God

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requireth obedience of the minde, as in the first Commandement, and next reverence of the body, as we see in the second. Againe, our bodies are the members of Christ (as the Apostle speaketh,) and members ought to be obedient to their head.

To say th at outward reverence is not expedient, is a branch of the Heresie of the Manichees. To come unto the holy Table of the Lord in any other behaviour then besee-meth humble Suppliants, meekly kneeling upon our knees, being now to receive Grace from the Giver of grace, were great indignity offered, To come into such a presence, and to demean our selves, as if we were assembled to sit in Commission with God, is far sure from Christian piety, 1 Cor. 14. 24; If one come in that beleeveth not, seeing no reverence, what shall hee say? If hee see reverence, then hee saith, God is in them of a truth,

David went uncovered before the Arke, *Michal* mocketh him; *David's* Answer is, It is before the Lord, who hath exalted me. In the first of *Kings*. 8. *Solomon* in all his glory was upon his knees. In the fourth of the *Revelation*, the four and twenty Elders, which signified the Church triumphant, fall downe before him that *was* and *is*, and *is to come*.

We owe to God a twofold devotion, inter-nall, and externall; the one to be left done, the other not to be left undone. The words
of

of our Saviour to the Woman of Samaria, *God is a Spirit, and the true worshippers are they that worship him in Spirit and truth*; they doe not take away externall worship, as *Saint Ambrose*, and *Saint Cyrill* expound that place but *in Spirit*, that is, without the shadowes of the Jewes; *In truth*, without the error of the Gentiles. So in Spirit principally, but not in spirit only; for he that created both body and soul, will have duties of both. It will be replied, that Pagans have kneeled to their Idols, so it may be the Pagans have worshipped the Sun, shall we therefore cast away the use of the Sun?

Sure, kneeling is a gesture well becomming so holy a service. *St Paul* blamed the *Corinthians* for their unreverent assembling at the Lords Table; and tels them there was a difference between Gods house and their own, between sacred, and the common assemblies, *2 Cor. II. 22.*

Let them therefore take heed by the example of those *Corinthians*, among whom many were afflicted and punished unto death as the Apostle in the place testifieth, for their want of reverence at the Table of the Lord; they that make no more of this holy service then some familiar and ordinary repast, let them call to mind who hath said it, *Every knee shall bow before me. Esa. 45. 23.*

It is often repeated, and to our greater shame neglected, *Psal. 95. 6. Ob, come let us wor-*

worship and fall downe, and kneele before the Lord. We must learn of Saint Paul to bow our knees unto the Father of our Lord Iesus Christ, *Eph. 2. 14.* and not to be as the people of whom the Prophet *Esay* complaineth, *Esay 48. 4.* whose neck was an iron sinnew. We call it a service and beseech God to accept it as a reasonable service : now servants before their masters wil shew respect and reverence, We may consider the place where we are, which is the house of God, and holinesse becometh his house, saith the Prophet *David*, *Jeremy* biddeth us to *lift up our hands and heare to God in the Heavens, Lam. 3. 41.* At the Table of a mortall man, we will use to take the lowest roome ; much more ought we to humble our selves at this so high and so heavenly a presence.

Saint Paul doth require the lifting up of pure hands in prayer, and Saint *James* saith, *GOD resisteth the proud, and giveth Grace to the humble :* then may the devout Communicant use that of Saint *Bernard*, *Domine qui das gratiam humilibus, da gratiam ut sim humilis* Lord thou that givest grace to the humble, give me grace to be humble,

CH AP. XXXIV.

*A prayer to God the Father to be said be-
fore the holy Communion, used by
Thomas of Aquin.*

O God the Creator of all things, Father
Omnipotent, whose beginning recei-
veth no beginning, whose everlastingnesse
is without end, whom all things confesse their
Maker; I miserable and unworthy sinner, be-
ing now to approach to the honourable Feast
of the body and blood of thy dear Sonne, our
Lord Iesus Christ, carrying a troubled heart,
a defiled body, a polluted tongue, and a
wounded conscience, am much perplexed
and what to choose I know not; for if I come
not, I fly from life; and if I come unworthily,
I purpose damnation. O high Dignity! O
dreadfull Majesty! O loving mercy! whither
shall I goe? or whither shall I flye? or what
(wiferable creature that I am) shall I doe?
I have sinned against heaven and before
thee, and am not worthy to aske thee any
thing as a son, but sorrowfully sighing and
striking my breast, and travelling I speake;
Woe is me wretched sinner, I have lost that
which pertained to me of a son; but thou hast
kept the goodnesse of a most loving Father;
pardon therefore; Oh Father, Oh most gen-
tle Father, pardon, pardon thy prodigall
son

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sonne returning, though at last ; and stretching forth thy hand of mercy from high, receive me wretched sinner in peace and favour who livest and raigest God for ever and ever, *Amen.*

CHAP. XXXV.

Another Prayer to God the Son before the holy Communion.

O Lord Jesus Christ, which art the only Sonne of God, the most high King of kings, Lord of lords, the Image of the Father, the brightness of eternall light whom the Angels do desire to behold, who after all thy suffering, praying for thine enemies, now sittest at the throne of glory : who am I that do presume not only to behold thee my God, but also to take and receive thy body into the lodging of my body and house of my soule, contaminated sinner ? O miserable that I am and most unhappy of all men, which do this so exceeding great injury to thee my God and Saviour ! for when a thousand yeeres of teares are not sufficient to receive, at the least but once worthily, this reverent and most precious Sacrament, So high and divine a mystery, I wretched and unworthy creature, daily offending and adding sinne unto sinne, unprepared and of an heart lesse contrite and purged, doe notwithstanding take upon me
often

often to receive it. But because thy mercy is greater by infinite, then my misery, neither hath it been heard from the beginning of the world, that thou hast ever despised the prayers of the humble, which savest them that trust in thee, and which hath shed thy precious blood for our salvation, and the salvation of the world; and for an everlasting pledge of thy love towards us hast ordained this Sacrament; trusting in this thy unspeakable love I most humbly prepare me to thy Table, and of putting out from the house of my soule, the sowre leaven of hatred and evil will towards others, that I may keep this holy Passover, with the sweet bread of sincerity and love.

Grant me thy grace, that this holy mystery may turne and become effectual to the life and salvation both of body and soul, that I may firmly abide in thee, which intend this day to receive thee unto me.

Let my minde be confirmed amongst so great mysteries with thy comfortable presence, that it may understand thou art present with her, and rejoyce perfectly before thee, the fire which alwaies burneth, the brightnesse which alwaies shineth: sweet, Iesu, good Iesu, the Bread of life which refresheth us yet ever, and never decay'st; which art alwaies eaten, and remainest alwaies whole, inflame and sanctifie thy vessel, purge it from malice, fill it with thy grace, and being
fil-

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filled reserve it evermore in thy holy love;
which livest and reignest one God, world
without end, *Amen.*

*A prayer to God the Holy
Ghost.*

O Holy Spirit, make my spirit conforma-
ble unto thee; sanctifie me O thou san-
ctifier of the hearts and reines, that I may
be prepared to receive him holily, who is
the Holy of holies, to thy glory, to whom
with the Father and the Sonne, be all glory,
world without end, *Amen.*

CHAP. XXXVI.

*Of the devout man, to whom Christ in his
Supper sheweth favour.*

IMagine thou haddest been at Ierusalem
when this noble Sacrament was instituted
by Christ, that thou hadst been invited by
some of the Apostles to be present, consider
with what joy thy soul had received this mes-
sage, and how hastily, all business laid aside,
thou wouldst have run thither.

1. Imagine, that as soone as thou hadst
come to the Supper, the Lord had washed
thy feer, and laid, with teares falling on them,
I do this to wash away many sinnes commit-
ted against thy Creator, by walking through
ungodly

most holy Sacrament.

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Godly waies, I wash thee for the labour which thou shalt suffer for me in a spiritual life.

3. Imagine that Christ said unto thee, Come unto the Table of Angels, eat my Bread, drinke wine which I have mixed for thee; or, as it is *Cant. 5. 1* *Eat O friends, drink, yea, drink abundantly, O beloved.*

4. Lastly, imagine how hee bade thee sit downe at the Table, casting his most loving eyes upon thee, saying, *Desiderio desideravi*, with a desire have I desired to eat the Pasche over with you. Christ our Saviour desired to shew what thou also oughtest to desire; as if he should say, *I have prevented thee with great benefits, and will hereafter, only continue in the love of me. Consider, what modesty thou wouldest have used at that holy Table, with what attention thou wouldest have received the words of Jesus, Eccle. 49 1. The remembrance of Iosiah (saith the Wiseman) is like a perfume; much more pleasant is the remembrance of our Lord Iesus his last institution unto us.*

The Fruit of this Meditation.

THe fruit is, to give the Lord hearty thanks for this inestimable benefit, now to be received; to beseech him that he would not suffer thee to die ungratefully; to call to mind, that Christ kept the best Wine until the last left this holy repast as a sweet remembrance

brance of all love at parting, that this love of his was a motion naturall, which motion (say the Philosophers,) is most forcible towards the end.

The Soliloquie.

O My soule, how lovingly doth the Lord knocke at thy doore with a desire of entering in, and resting with thee I arise (O my soule) and Christ shall give thee light: not only the Shepherds of *Bethlehem* had cause of joy, who found as it was told them; but thou hast cause of joy too, who shalt find the joy of *Israel*. No marvell though *Martha* and *Mary* went forth to meet the Lord, knowing how he would fill their minds with celestiall consolation; goe forth (O my soule) to meet him that commeth unto thee, who is the stay, yea, the whole stay of all thy being. The water that is separated from the fountaine vauisheth; the bough that is cut from the tree, withereth; the body from which the soule is gone, dyeth; depart not therefore (O my soule) from the soule of thy soule, but embrace him with all gladnesse. Lord, as there is no doubt but that such was the excessse of thy love and favour, whereat even the Angels were amazed; so is it sure that I was most bound not only to run the way of all thy Commandements, but also to spend my life for the love of thee. Thou hast be

flowe

stowed on me, this so excellent a gift, more noble then humane understanding is able to conceive; from whence springeth an obligation. which doth bind me unto thee. Who doth not see that I shall be more thankfull if I acknowledge not thy singular love? O my heart, open thy self, and shew with what bond of relovng Iesus, loving thee, thou art bound.

CHAP. XXXVII.

When you are about to communicate, and are now receiving the most holy Eucharist, meditate upon these sayings of holy Scripture.

Ecce sponsus venit, behold the Bridegroom commeth, go forth to meet him, *Matl.* 25. 6.

2. *Ecce ancilla Domini*, behold the hand-maid of the Lord, be it unto me according to thy word, *Luk* 11. 8.

3 *Dic verbum, & vivet anima.* I am not worthy, &c. Do but say the word, and my soule shall live, *Mat.* 8. 19.

4. *Lift up your heads O ye gates, and be yee lift up ye everlasting doors, and the King of glory shall come in,* *Psal.* 24. 7.

5. Taste and see how gracious the Lord is; blessed is the man that putteth his trust in him, *Psal.* 34 7. Saying, *Hoc facit in meam commemorationem,*

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morationem, Do this in remembrance of me
1 Cor. 11.

O good Iesu, joyn me inwardly unto thee,
to the glory of thy name and the Salvation
of my soul.

Also in the time of communicating, say,
Turne unto thy rest (O my soule.) Again,
Lord say unto my soule, I am thy salvation.
And again, O knit my heart unto thee, and
I will feare thy name, And last of all say,
O most loving and sweet Iesus, the love and
sweetnesse of my heart, the life my soule,
my mellifluous food, have mercy on on me,
be with me, O Lord now and for ever. *Amen.*

Or thus.

Good Iesu, the sweetnesse of my heart,
the life of my soule, my eternall God,
bountifull Iesus, joyne me neerly to thee,
to the praise and glory of thy name, and to
the salvation of my soul. *Amen.*

Immediately after your receiving, say the
103. Psalm.

Praise the Lord (O my soul) and all that
is within me, praise his holy name.

2. Praise the Lord O my soule, and forget
not all his benefits.

3. Which forgiveth all thy sins, and heal-
eth all thy infirmities.

4. Which

4. Which saveth thy life from destruction, and crowneth thee with mercy and loving kindnesse.

5. Which satisfieth thy mouth with good things, making thee young and lusty as an Eagle.

Or that Hymn of Simeon, Luke 2. 29.

Lord now lettest thou thy servant depart in peace, for my eyes have seen thy Salvation.

So soon as you have communicated, say also :

THy blood (O Lord Iesus Christ) which was shed for us, let it be to the remission of all our sins, of all our negligences and ignorances, let it be to the strengthening, increase and conversation of Faith, Hope, and Charity, of graces, of vertues, of carefulnesse of pleasing thee, O Lord, in this life, and of attaining glory in the life to come.

CHAP. XXVII.

Of the great esteem and devotion given by the ancient Fathers to this holy Sacrament.

VVith what Chastity of body, and purity of minde ought I to receive

ceive that Myſtery, where thou O Lord, art the feeder and the food, the giver, and the gift? *Ambroſius in oratione ant-facr.cæn.*

Saint Hierome a little before his departure, being about to receive humbly kneeling, did communicate with many teares, *Euseb. in vita S. Hieronymi.*

It is written of Constantine no lesse godly then mighty Emperour, that with great reverence and devotion before any attempt against his enemies, his wont was to receive the holy Eucharist, *Euseb. in vita Constant.*

By the force of this Sacrament, the force of the Devil is rebated, *Ignatius ad Ephes.*

S. Cyprian called this blessed Sacrament, a joyfull solemnity, *Cyp. de Cæn. Dom.*

Of the old Christians their solemn assembly to receive the Eucharist, was called an Assembly, or feast of love,

CHAP. XXXIX.

A Form of thanksgiving, after the receiving of the most holy Communion.

I Give thee thanks, O most loving Iesus, who hast vouchsafed to admit me a sinful creature, to the magnificent and quickning Feast of thy sacred Table.

Thou wouldst that I should be as the Arke of the Covenant, where thou thy self vouchsafest to abide, Thou wouldst that in this
Arke

Aske Manna should be kept, wherewith thou didst feed thy people, until they entered into the Land of Promise. Cause, I beseech thee that this Manna now received, whereof that was but a figure, may be preserved in my soule, that I may seele the effectual fruit of thy passion, for the remission of my sinnes, the merit of righteousness purchased only by thy Passion, and the reward of everlasting glory.

Cause also, that like as in the Arke the Tables of the Law were kept, so a desire of fulfilling thy will may be contained in my soule; grant that I may honour, love and obey thee; that I be separated from this love by no allurements whatsoever of my ghostly enemy. Tarry with me, O blessed Jesu, until the evening of my age, and when the night of death approacheth, I will not let thee go till thou hast blessed me, and yielded to this Petition of my sobbing soule. O Lord fulfill her desire, never depart from her.

What blessing shall I give unto thee, O my deare Saviour? Where shall I begin to expresse my love and duty towards thee, which hast said: *Behold I am with you, even unto the end*? My soul desireth to be satisfied in the beholding of thy countenance, even as the heart longeth for the fountains of water. Turn thee (O my soule) into thy rest; for the Lord hath done well for thee; he hath

shewed thee marvellous great kindnesse in the land of the living. For this cause also is my heart glad, and my glory rejoyceth, and my flesh shall rest in hope; blesse thou the Lord, O my soul.

CHAP. XL.

Another form of thanksgiving.

OMnipotent and most loving Father, I cannot give thee thanks worthily or enough according to the desire of my minde, or the treasure of this heavenly food, which thou hast now given me in this heavenly mytery, the true bread of heaven that everlasting meat which abideth for ever, thy blessed Son, our Lord and Saviour Christ Iesus, in whom I have obtained, by the gift of this holy Communion, an assured pledge of an inheritance to come. Grant (O Lord) that I may daily profit in vertue and godliness, that this sacred union with Christ my Redeemer, may be in such force in me, that rejecting all evil waies, I may go forward in piety towards God, chastity towards my self, and charity towards my neighbour: to thy good pleasure, through the same our Lord and Saviour Iesus Christ, Amen.

The Soliloquei.

A Wake my soul, and behold the new fa-
vour wherewith thy loving Jesus doth
prosecute thee. Thou hadst good cause to
rejoyce, that the Lord of M:is:ly vouchsafeth
to come unto thee, to comfort thee. Vouch-
safeth only a good will for all his bounty to-
wards thee. Be not as the nine unthankfull
Lepers, who forgot their curing. Cast all thy
care upon him, who careth for thee: cease not
to magnifie him (O my soul) for he that is
mighty hath magnified thee, and done great
things for thee.

Thou knowest how the Son of God hath
loved thee, when departing out of the world
unto the Father, he left thee so comfortable
a remembrance and seal of his mercies. O
love without measure! I Return (O my soul)
give glory unto God, for the Lord hath bles-
sed thee: Return to thy gracious Saviour,
of whom thou maiest say, Here will I rest,
here will I dwell for ever.

C'n it be, O Lord, that thou wouldst fol-
low man with such love, as to unite thy
self unto him? Rejoyce, O ye sons of Adam,
for so longer shal that of the Prophet be ap-
plied to you; *My teares have been my meat day
and night, whilest they yet daily say, where is
now thy God?* Teares are now no longer your
meat, but the glad some food of Angels; your

God is with you even unto the end. The poor to eat, and are satisfied. O Lord grant me the grace of devotion and thankfulness, that I may aske instantly, expect patiently, receive it gratefully, conserve it humbly, & use it diligently, to the glory and honour of thy holy and blessed Name. *Amen.*

I desire to offer my self, my soul and body, a sacrifice unto thee: nay, I offer up all my sins both originall and actuall, upon the acceptable Altar of thy mercy: consume them with the sacred fire of thy love, and let this Offering, as *Abels* Offering, be wel pleasing in thy sight. But to return unto this heavenly food now received: Ah hard and perverse heart of mine, how canst thou continue earthly, when as thou art fed with the bread of heaven? When at length wilt thou become heavenly? How is it that thou doest remain sensuall, & alienated from the Spirit which art spiritually conserved? Is it because thou doest consist of earth? O *Jesu*, remember here what thou hast elsewhere said, *I come to send a fire, and what is my desire, but that it may be kindled?* Luk. 12. 29. Let it be kindled in me, that I may be carried upward, and seek the things that are above, where thou sittest at the right hand of God: that though my body converse here on earth, my affections may be in heaven, that from henceforth not so much I do live, as thy grace may be said to live in me,

CHAP. XLI.

*The Eleventh generall Meditation to be used
after the receiving of the blessed Sacrament.*

CONSIDER, with what labours and teares
Adam, after he was cast out of Paradise
did eate the bread of carefulnesse, all the
daies of his life. But now man, received in-
to the state of grace, is come to feed on the
bread of life.

2. Consider that *Solomon* 1 *Kings* 7. 8.
would not let his wife the daughter of *Pha-
raoh*, an Idolater, dwell in his house, because
the Arke of God had been there: So, wee
ought not to let sinne reigne in us after the
receiving of the Holy Eucharist, because the
Arke of this covenant also hath been recei-
ved of us.

3. Consider, that as the Israelites, when
they eaten the Paschal Lambe, and were
delivered from *Pharaohs* bondage, made no
stay in *Ægypt*, but set forwards forthwith to-
wards the Land of Promise: So, after this
our Paschever, wherein a mighty deliverance
from the hands of the spirituall *Pharaoh* is
obtained we are to depart from the workes
of darkeness, to go forward without delay;
from grace to grace, from vertue to vertue,
untill we come to our heavenly *Canaan*.

4. Consider, how the wisemen, when they

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had seen Christ at Bethlehem, and there done their homage, *Mat. 2. 12.* they returned not by ambitious & cruel *Ham*, nor by troublesome *Ierusalem*, but *per aliam viam*, another way : So we having visited Christ at our *Bethlehem*, which signifieth the house of bread, and there offered our souls and bodies a sacrifice unto him, should return towards our own country which is above, not by the ambitious and troublesome desires of the world, but passe peaceably a better way that we may at last come unto our heavenly, that is our proper country, there for to abide for ever.

5. Consider how just *Noah* was an hundred years together, labouring to frame and build an Ark to save him from the flood ; and should we endeavour for the time to come, to spend it wholly in framing a good conscience before God and man, which shall one day save us from a flood of miseries.

6. Consider that a Publican, *Luke 9. 3.* who before did exact by extremities from others, but having received Christ into his house, became beneficiall unto others, and readily made restitution for al the wrong he had offered before time.

7. Consider the admonition and absolution that Christ gave unto him that was cured by the pool of *Sidon*, *Ioh. 5. 14.* Behold thou art made whole, sin no more.

8. Consider how *Saul*, after he was preserved

ved by God, became another man.

9. Consider how God doth complaine by his Prophets, against the ingratitude of his people, and how he accepteth those who are thankfull unto him, *I say 1. 2. I have nourished children, and they have rebelled against me. Luke 17. 18. Christ said unto the Samaritan, Arise, go thy way, faith hath made thee whole.*

10. Consider, that to make an Apostasie from the calling to grace, were great indignity offered unto God, and hurt to our selves.

11. Consider how from henceforth we ought to keep a watch over all our senses, without which the soul is as a City without wals, exposed to the invasion of enemies; or as a vessell without a cover, which in the old law was impure.

12. Remember how the children of Israel, to avoid the punishment of the first borne of the Egyptians, sprinkled their doore-posts with the blood of the Lambe; in like manner, to avoid the death of sinne, let us sprinkle the posts of our hearts with a continual remembrance of Christs Passion; I bear in my body the dying of Iesus, saith Saint Paul.

13. Remember that, *Cant. 5. 8. I have put off coat, how shall I put it on? I have washed my feet, how shall I defile them?*

The fruit of this meditation.

IS, first to acknowledge with all thankfulness Gods goodnesse towards us? secondly, to apply our selves wholly, for the time to come, to serve him in holinesse and righteousness, that we may daily endeavour to appear before the God of gods in Sion, *Psa. 48. 7*

The Soliloquie.

Remember (O my soule) that thou hast been fed with the food of Angels, and therefore shouldst not now turn to feed on the huskes of swine, that is, sensuall affections. Thou knowest that wise King *Solomon* in the first of *Kings 7. 8.* would not that his own wife who was *Pharaohs* daughter, should dwell in the house where the Arke of God was; for he counted it wickednesse, that a Woman descending from the stocke of the Gentiles enemies unto God and his people, should inhabite so only a place. How great wickedness then should it be, to receive sin, where God himself the Lord of the Arke, is conversant. In the Ark were contained the Tables of the Law; In my heart let there be ever a desire of fulfilling thy will. When the God of all power & Majesty hath made thee his handmaid, is it not a signe of singular love and favour? oughtest thou not to

render him again all service and duty? The Patriarke *Iacob* was content to serve seven years, and after that seven more, and all for *Rachel*: Which time notwithstanding, seemed short unto *Iacob* himself, for the love he bare to *Rachel*. Much shorter should the time seem to thee, wherein thou servest this Lord; all labours may be accounted light for this love who is more to be beloved then any earthly creature, by infinite degrees. Thou shouldest be happy (O my soul) if thou knewest what dignity is to serve so high a Lord. Call to mind how thou hast served in times past this vain world, wherby thou hast been subject to many perturbations: how many bitter crosses hast thou sustained in this service? Now by the help of thy heavenly Lord, whom thou hast this day received, thou art able to tread under foot all the allurements of thy Ghostly enemies, and become mistresse of thine own Passions; remember that holiness becommeth the house [of God] whose house thou now art. Consider that to serve God is to beare rule. Thinke thou art no longer thine own but Gods, to whom thou hast consecrated thy selfe. His will, not thine, ought ever to be fulfilled, that in all things you yeeld humble obedience; and reply with the Apostle, *Quid vis me facere?* Act. 9. 6. Lord, what wilt thou that I do?

CHAP. XLII.

Cautions to be observed of the devout Christian after his receiving the holy Sacrament:

THat he be no lesse carefull now after this heavenly repast in the exercises of devotion, then he was before in preparing himself.

2. That he use much silence, and some solitarinesse the same day, that he may be private thereunto, *Dei & sibi*, to God and himself.

3. That he retire himselfe from worldly affairs.

4. That he often determine of his future conversation, to be religious and fearing God.

5. That he resolve with the Prophet, *Psal.* 39. 1. *Dixi custodiam vias meas*, I said, I will take heed unto my waies.

6. That he resigne himself wholly to Gods pleasure.

7. That he use all the meanes which bee helpful in the resigning himself wholly unto Gods pleasure; of these meanes some are general, and some are particular.

1. Among the general, the first is a steadfast purpose not to offend God in this or that sin from henceforth, wherunto he hath been formerly subject,

2. It

most holy Sacrament. [135

2. It doth much help, to flye occasions which are wont to draw men to sinne, as the place of ill company; for it is written, *Death entreth in by the windowes*, Ier. 9.

3. It doth much helpe to resist temptations, in the beginning, to extinguish the first sparke of euill desire, before it enflame the heart; which is done, if we fly to prayer, and meditation of Christs passion.

4. It much helpeth to keepe the purpose of not offending God, to heare the Word of God, to read good books, by this meanes the heart of man is recollected.

5. It availeth not a little to be very constant in the sight of God, to haue this inscription in the house or place of our most abode: *Noli peccare, quia Deus videt*; sin not because God sees thee.

6. A good mean of holy life, is to fly idleness, the nourishment of vice.

7. O Consider, that having now cast out *Jonah*, that is some sinne of disobedience to God, we should be carefull for the time to come. Why did the holy man Iob make a covenant with his eyes, but that he knew that sight did cause cogitation, cogitation delight, delight consent, and consent would bring forth sin?

8. Last of all, an effectual mean against all vice, is the often receiving the holy Sacrament, which is wont for to strengthen the soule against temptation.

CHAP. XLIII

*Considerations concerning newnesse of life,
to be used after the receiving of the
holy Communion.*

1. **L**et the faithful Christian call to mind that as often as he receiveth the holy Sacrament of the Lords Supper, so often he cleanseth himself in the blood of Christ, which is therunto very powerful; now having been cleansed and washed, let him say with the wiseman, *Cant. 5. 3. Laui pedes meos, quomodo inquinabo eos?* I have washed my feet, how shall I defile them?

2. Let him call to mind that it is no small purpose with the sick man to go to the Physician, and by and by either wilfully to run into a relapse, or not to observe remedies given him for his health.

Now of remedies or spiritual Antidotes against sinne, some are generall, and some are particular: amongst the general, the first is, to be as it were alwaies conversant in the sight of God, who is the witnesse of all our Actions; I meane, to be ever conversant in the sight of God, is to call to minde that of the Wiseman, *In omni loco oculi Domini contemplantur bonos & malos*; In every place the eyes of the Lord doe behold good and evill: That of the Prophet David, *Provide-*
bam

habeam Dominum in conspectu meo semper ; I alwaies had the Lord in my sight : That of Tobias to his sonne, *Omnibus diebus vite tue in mente habeto Deum* : Have God in thy mind all the daies of thy life. Let this also be written in thy mind, *Vertue shall see God.*

In the old Law, the Almighty God commanded (*Num. 15. 38*) the Israelites to wear fringes upon the borders of their garments, that when they did looke upon them, they should remember Gods commandements, and do them ; surely in like manner it shall be much pleasing to God, if with any signe we are stirred up to remember the presence of God.

The second is, to meditate at all houres, of the hour of our departure out of this life, according to that of the Wiseman ; *Memorare novissima tua & in aeternum non peccabis*, Remember thy latter end, and thou shalt never do amisse.

The third is, to beseech Christ not to goe from us as the Disciples did, *Luke 24.* because the night of death draweth nigh.

The fourth is, humble, devout and continual prayer, according to that of our Saviour ; *Orate, ne intretis in temptationem* : Pray, that ye enter not into temptation ; and sure none falleth into temptation, but first he falleth from Prayer. Wherefore, that of Saint Paul to the *Thessalonians* is alwaies to be remembered and practised, *Orate semper*, Pray continually, *1 Thess. 5. 17.* The

The fifth is, to fly all allurements to evill, wanton talke, wandring cogitations.

The sixth is, often to hear the word of God, which doth collect the heart of man, allay passions, and replenish the will with good desires; the reading of religious books and often meditating of the benefits of God, *Joseph saith, How can I sin against my Master seeing he hath put all things into my hands.*

The seventh is, in the beginning diligently to resist temptations, to nippe vice in the bud, to kill the Serpent in the egge, and to dash the little one or small sins against the stones. If a mans enemy stood at the door pressing to enter in, & hurt him, who would not keep him out? who so careless of his safety, as to receive in such an one?

The eighth is, often to call to mind the happinesse of good men, the calamity of the evill and the vanity of the world; *Qui bene vivit* (saith *Origen*, *Homil. 14. in Levitic.*) *est verus homo, immo est quasi Angelus*: Hee that lives wel, is a true man; yea, rather an Angel.

The ninth and last is, a daily and devout Meditation of the Passion of Christ our Lord, calling to mind that of the Apostle *St Paul*, *Heb. 6. 6.* that obstinate sinners crucifie again the Son of God.

¶ From remedies of sins in generall, let us come in the next place to the remedies of several vices, or sins in particular.

CHAP. XLIV.

Remedies against pride and vain-glory.

TO expresse pride and vain-glory, it shall help a man.

1. That he daily meditate how vile he himself is in the body and mind.
2. That he is raised from low state by the favour of God.
3. That what good soever he hath, he hath it from God.
4. That pride makes a man contemptible to men and hatefull to God.
5. That God resisteth the proud, as appeareth by Lucifer, Roboam, Nabuchodonosor, Antiochus, Senacherib, and others: And ruina precedentium, it is admonitio subsequentiū, the fall of them, that go before, it should be the admonition of them that follow after.
6. That it depriveth them of spirituall goods, especially of grace, whereof being deprived they fall into the Ocean Sea of evils.
7. That Christ our Saviour hath said, *Discite ex me, quia humilis sum*: Learn of me, for I am humble:

CHAP. XLV.

Remedies against covetousnesse.

1. **L**et every one consider that the mind of man is no more satisfied with much then it is with little; and therefore the desire of having brings the minde to a perpetuall agitation.
2. That Covetousnesse is the root of all evill 1 Tim. 6. From hence come warres, Hatred, Enmity Seditions and innumerable evils, which turn away the mind from spirituall things, and from God.
3. That he consider the shortnesse of his life, and that no mans life consisteth in the abundance of his Riches, as our Saviour admonisheth, Luk. 12. 15.
4. That the trust in God which feedeth the sparrows and young ravens.
5. That he is a Steward, and not a Lord of temporal riches.
6. That he set before his eyes an example of Christ, and all holy men, who despised earthly riches to be rich in God.
7. That he remember it was spoken by our Saviour, It is a blessed thing to give, rather then to receive, Acts 20. 35.
8. That the best riches are treasures in heaven, Mat. 6. 19.

CHAP. XLVI.

Remedies against luxuriousnesse of life.

THat from hence come diseases of body, and griefs of mind.

2. That idlenesse is the cause of this evill.

3. To depart from the company of those that are wont to excite unto this evill.

4. To be careful that we give not our enemy strength, but by abstinence rather (as the abstaining from strong wines, & hot meats) to repress him.

5. To repell evil thoughts.

6. To use much fasting and prayer; for this kind of spirit is cast out by fasting and prayer.

7. To meditate how vain this sinful pleasure is, how vile, and what is the foulness of this sin.

8. How it hath been punished by the overthrow of Sodom and Gomorrah.

9. That Chastity is rewardable with God and Man: with God, in that it is said, *Blessed are the pure in heart, for they shall see God;* with man, *who so loveth purenesse of heart (saith Solomon) the King shall be his friend,* Prov. 22. 11.

Remedies against Anger.

TO call to mind that of the Wiseman
A soft answer appeaseth wrath, Pro. 15.

2. To consider how unbecoming a thing
 for man, wrath is, which makes him fierce as
 a beast, and furious as a mad man.

3. Let him consider the effects of wrath,
 which are for the most part, Contumelies,
 Out-cries, Indignation, Blasphemies, and
 swelling of the mind.

4. Let him consider the punishment of this
 vice, *Qui irascitur fratri, Mat. 5. 22.* Who-
 ever is angry with his brother unadvisedly
 shall be culpable of judgement.

5. Let him call to minde how many inju-
 ries Christ suffered for us, from whom all
 his adversaries could not wrest one angry
 word: And, *Christ suffered for us* (saith S. Peter)
*leaving us an example; who, when he was re-
 viled; reviled not again. 1 Pet. 2. 12.*

CHAP. XLVIII.

Remedies against Envy.

1. **C**ONSIDER how unprofitable envy is,
 which only vexeth him that is envi-
 ous.

2. That God as the revenger of wrongs,
 and that vengeance is his.

3. That

3. That we are commanded to overcome evill with good : that if our enemy thirst, we give him to drink, for in so doing we heap coals of fire upon his head; that is, give him incitements of charity, and provokements of loving again.

4. That envy is against the law of nature; for one member will be helpfull to another, as if the foot be sore, the head will look down unto it, the hands will stroke it; now we are all members one of another, as the Apostle teacheth us. *Rom. I. 24.*

5. To call to mind that of our Saviour, *Forgive, and ye shall be forgiven, Luke 6. 37.*

CAMP. XLIX:

Remedies against Gluttony.

1. **T**O consider how soon the delight of meat and drink passeth away.

2. How much it displeaseth God, *Ezech. 16 39. Behold this was the iniquity of Sodom, Pride, fulness of bread, &c.*

3. That fasting goeth evermore with prayer and devotion.

4. That pleasure in meats and drinks, is the pleasure rather of beasts than men.

5. That nature is content with little.

CHAP.L.

Remedies against Sloth.

1. **T**O call unto mind that God hath made nothing to be idle, and that every thing in nature to finish his course by a kind of motion.
2. That slothfulnesse doth depresse the mind, and causeth a loathing of honest labour.
3. That it is nothing else but the Sepulchre of a living man: for they which do nothing may be said to be dead, or have no being amongst men.
4. That as God made the bird to flie, so man to labour.
5. That labour doth prevent evill, as the vessell that is full can receive no other liquor.
6. To Consider that *David*, not when he was persecuted of *Saul*, or when he was in the war, fell into sin, but when he was at home doing nothing; That *Solomon*, not when he was building the Temple, but when he was at ease and quiet, offended God.
7. That *Adam* in the State of innocency was appointed to labour.
8. That though some come sooner, some later into the Vineyard, *Mat. 20. 8.* yet all laboured that had the penny at the end of the day.
9. That

9. That our Lord and Saviour Iesus Christ having cured the man that lay diseased of a long infirmity, gave him this communion after his curing: behold, thou art made whole; sin no more, lest a worse thing come unto thee. *Job. 5 14.*

CHAP. LI.

The chiefest figures of the most holy Sacrament.

THE first figure of this divin Sacrament is mentioned in *Genesis, Chap. 14. 18.* When *Abraham* obtained a noble victory against those Kings there spoken of, *Abraham* returned from the victory (saith the Scripture) *Melchisedech* the King of *Salem*, for that he was a Priest of the most high God, offered bread and Wine, and blessed *Abraham*. But that *Melchisedech* was a figure of Christ, Saint *Paul* to the *Hebrewes* proveth, Chapter 7. and that the bread and wine offered of him was a figure of the Body and Blood of Christ, which he (being a King and Priest after the order of *Melchisedech*, *Psal. 109.*) offered unto the most high God, and afterwards left unto us his Body and Blood spiritually, under the signs of Bread and Wine, as the holy Fathers with one consent do teach. But for this figure learne, as in the most holy Sacrament, we faithfully receive Christ, and obtain a blessing of him,

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so it is necessary, that first we prepare to fight against the unruly motions of our mind, and put away our sins by the workes of contrition and confession, as that valiant *Abraham* cast out the Kings enemies.

2. A figure of this most holy Sacrament was the Shew bread which is kept on the Table of proposition in the sight of God, *Exod. 25. Lev. 24.* none were to eate of this bread, but those that were clean and sanctified, and therefore it was called the holy and sanctified Bread, *1 King. 21. Mat. 12. 4.* By which is signified, that if we be fed with the sacred bread of the Law of grace, prefigured by that bread, it is necessary that we be chaste, and that we have a good conscience.

3. A figure of this divine Sacrament was the Cake baked under the ashes, which the Angel brought to *Elias*, by vertue whereof he being strengthened, (as the holy Scripture, *1 King. 16.* doth testifie) walked forty daies and forty nights even to the Mount of God, *Horeb*, where afterwards he saw the Lord. This figure doth signifie the power & efficacy, which the holy Communion doth yeeld us to finish the troublesome peregrination of this life, even untill we come to the heavenly hill, where we shall see God with in explicable pleasure.

Now as common bread doth first of all preserve the life temporal; secondly, doth augment and strengthen it: thirdly, although

often

often eaten, yet it doth not breed loathsomenesse; yea, rather it is an evill signe, when Bread doth not refresh, to any one; fourthly, a feast without bread, although it abound with most costly dishes, is imperfect. So this Sacramentall bread, first of all it doth preserve a spirituall life; secondly, by confirming grace which is the life of the soule, it augmenteth the same, and maketh it strong against the assaults of the Devil; thirdly, to men spiritually minded, it never bringeth loathsomenesse though it pleaseth not the palate of the sicke; which commeth to passe, *ex organo malè disposito*, of the palate that is ill disposed.

The naturall man saith St Paul, perceiveth not the things that are of God, 1 Cor. 2. 14. fourthly, let the Christian man have all the goods of the mortall life, if that be wanting him which is contained in the holy Sacrament, he hath nothing; yea, rather he may truly be called miserable; fifthly and lastly, the Bread before it cometh to his perfection, it suffereth many things; for the graine of Corne which is the matter thereof, is first sowed, and covered in the earth, then it is cut down, afterward it is bound as malefactors, imprisoned in the Barne, threshed out, winnowed, grinded in the Mill, boulted and scorched with fire: so that it may very well agree with this Sacrament, wherein the Elements are not whole, but broken and
H 2 powdered

red out ; wherein also the Passion of Christ our Lord, and his suffering so great things for us is represented, before he become this divine food of our souls,

4 The Paschal Lamb was a figure of this Sacrament *Exod. 12. 3.* and so *St Paul* himself saith it was, *1 Cor. 5. 7.* Christ our Pasceover, or our Paschal Lambe is sacrificed for us, therefore let us keep the Feast,

Now of the old Pasceover this was the Ceremony ; It must be a Lambe without blemish, of a year old, it must be eaten at Ierusalem, roasted and in haste, with wilde Lettuce and sweet bread ; those who should eate thereof must have their shooes on their feet ; by which Ceremony God signified unto the Iewes, that they were strangers in Egypt, as we al are in the world ; and farther, we are hereby admonished of diver duties required in our Christian Pasceover.

Saint *Chrysostome* in his 83. Homlity upon *Matthew*, applyeth that Ceremony unto us ; If (saith he) the Iewes about to go onely through Palestina, were fed with a Lambe after so careful an order, with what vigilancy ought we to feed in this Sacrament on the true immaculate Lambe, which have our journey to heaven ? Let us eate thereof in his Church, eat with charity, going forward to our land of rest. In the 25 of *Leviticus*, God saith, *You shall eat of the old fruit, untill the new come :* so did his people of the old

Passover ; as they were delivered from Egypt, so were we from a worse servitude. Of the Paschall and Typical Lambe a bone must not be broken ; no more was there of our true Lambe upon the Crosse. *Sacrificate filium*, sacrifice my son : so, *finite hos abire*, let these go, *Ioh. 18. 8.*

5. A figure of this holy Sacrament was Manna, given to the people of Israel in the desert, *Exod. 16. 16.* Saint Paul also in effect saith as much *1 Cor. 10.* where he doth mention the two Sacraments, that the Red Sea was a figure of Baptisme, and Manna of this holy Sacrament : we did all eat, saith he, of one spirituall meat ; indeed our Manna is a spiritual meat.

That Manna had these properties.

First, although some gathered much, and others lesse, yet there was a sufficient measure for all : so in this Sacrament of the Lords supper there is a sufficient measure, according to the measure of Faith.

Secondly, Manna might be gathered any day except the Sabbath ; when the Sunne arose, it vanished : So this heavenly Manna serveth us untill the everlasting Sabbath of the life to come, and when the Son of glory shall appear, it shall then cease.

Thirdly, Manna did give taste of all kinds, according unto the will of the eater. This Manna hath sweetnesse, unto the faith of the faithfull receiver, so, and so disposed.

Fourthly, Many of the Jewes were very grievously punished for that they contemnd Manna, saying, *Our soule loathed this light meate*, Numb. 21. 5. So Saint Paul sheweth, 1 Cor. 11. and 30. that in his time many were sicke and weak among them of Corinth, for that this most divine Sacrament was despised, and many unworthily communicated.

Fifthly, Manna was called Angels food, *Psalm 78.* so this Manna came down from heaven, *Iob. 6. 51.*

Sixthly, the taste of that Manna was like the taste of cakes mixed with oyle & honey, sweet; what more sweet to the soul then the blessed Sacrament.

Seventhly, they that eate of Manna died, *Iob. 6. 49.* they that eate of this Manna shal live for ever, *Iob. 6. 51.*

6. The sixth figure was the Arke; for like as the Arke (saith *Thomas Aquinas*) was made of Shittim Wood, *Exod. 25.* so that is to say, of shining and pure Cedar; so was this of the most pure body of the Sonne of God. Again, the Arke was gilded within and without, which may resemble the wisdom and love of Christ. There were three things in the Arke of special note; the golden pot, the rod of *Aaron*, and the two tables of the Law.

The golden pot containing Manna, may betoken the soule of Christ, containing the fulnesse of the Deity; and the rod of *Aaron* his
 Pricly

7.
meal
Prop

Priestly power; the two Tables, that he was the Eternal Law-maker.

But the holy Scripture makes mention of two things principally concerning the Ark, which do marvelously appear in this Sacrament; the one, that by the benefit of the Ark the people were not only preserved, but much prospered, the other that God grievously punished those who unworthily intruded his Arke, or gave not worthy reverence unto the same. We read 1 Sam. 4. when the people of Israel in one warre against the Philistims, had lost four thousand men, they procur'd that the Ark was brought into their Tents, hoping by the presence thereof to obtain the victory; but the contrary hapned, for the Arke of God was taken by the enemy, and 30000 men perished of the Host of Israel for their perverse life and sinfull piety, having such a presence amongst them.

The Philistims also, which unworthily handled the Arke, setting it with their *Idol Dagon*, how sharply were they punished? but chiefly the men of *Ashdod*, as that holy Scripture saith 1 Sam. 5. 6. the hand of God was heavy upon them; but the house of *Obed Edome*, who received the Ark dutifully, prospered.

7. A figure of this Sacrament was the meale of *Helixus*, 1 Kings 14. When the Prophet commanded that certaine herbes

should be sod for the Children of the Prophets, they tasting them, found that they were so bitter, that they cried to *Helixens*, *O man of God death is in the pot*; wherefore the Holy Prophet cast meale into the pot, wherewith he took away the bitterneffe: So Christ by meal or bread of the Sacrament taketh away the bitterneffe of our afflictions, and causeth that they bring us life, and not death.

8. A figure of this most holy Institution, was that great passeover which King *Hezekiah* kept, *2 Chron. 13. 17.* when he prayed for the people, that God would be mercifull unto him that prepared his heart to seek the Lord God of his fathers, though he were not cleansed according to the purification of the sanctuary, when he spake comfortably unto the Levites, and the whole multitude, who kept the feast with great joy. Our *Hezekiah*, hath not only prayed for the purifying of his people, but hath sanctified them, spoken comfortably, kept a joyfull passeover, such as never was in *Israel*.

Last of all, a prophesie of this our Passeover was that, *Send ye a Lambe to the Ruler of the Land, from Sela to the wilder nesse, unto the Mount of the daughter of Sion, Isa. 16. 1.*

CHAP. LII.

*Names of Excellency, attributed unto the Holy
Sacrament, and gathered out of the
writings of ancient Fathers.*

O { Great
Inestimable } Sacrament.
Divine }
Most noble }

Oh { Pure
Venerable } Mystery.
Eternall }
Laudable }

O Mystery of { Piety }
{ Peace }

Oh { Holy of holies.
Blessed.
Hidden Manna.

CHAP. LIII.

*A short Meditation on these names of
Excellency.*

VVH couldst thou do (most mercitull Lord) for us and for our good, that thou hast not done? Thou hast taken our freile nature upon thee, and given us the divine: thou hast freely offered unto us the riches of thy mercy, the treasures of thy grace, the abundance of thy love, by this great inestimable, and most divine Sacrament; by this blessed, pure, and venerable Mystery, the Mystery of peace and piety; the Holy of holies, the hidden *Manna*: Whereby it is evident, with what flames of love thou didst burn, whose delight is *Prov. 8. 31.* to be with the sonnes of men; the fruit of whose love is to shew mercy; and because the fire of this love could no longer be hid, it must needs break out by this holy Mystery, lest unto us: For which (O Lord) we give unto thee honour, praise, power, and dominion, now and for evermore, *Amen.*

CHAP.

CHAP. LVI.

*Certaine short Meditations upon the Passion;
to be used before or after the receiving
of the holy Communion.*

O Good and gracious Jesu, thou diddest
eat the Paschall Lambe in Jerusalem,
with thy dear beloved Disciples, and arising
from Supper, didst gird thy self about with
a Towel, and powred'st water into a Basin,
and kneeling upon thy knees, thou meekly
did'st wash the feet of thy Disciples, and wi-
ped'st them with a Towell.

O most good and gracious Jesu, thou, be-
fore thou shouldst suffer, didst bequeath
a most excellent good thing unto thy Chil-
dren, as a fatherly legacy, leaving for us
thy most sacred body to be our meat, and thy
most precious blood to be our drink; there
can no wit nor understanding penetrate &
thoroughly see the bottomlesse depth of thy
Charity.

O good and gracious Jesu, thou com-
ming unto the garden of Olives, beganst
to feare and be heavy; whereupon thou
said'st to thy Disciples, *My soule is sorrowful
unto death*: and then divide and sundred
from them, thou settest thy self upon thy
knees, and falling upon the earth flat upon
thy face, thou prayedst unto thy Father, and
fully

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Excellency.*

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crament; by this blessed, pure, and venera-
ble Myſtery, the Myſtery of peace and piety;
the Holy of holies, the hidden *Manna*:
Whereby it is evident, with what flames of
love thou didst burn, whose delight is *Prov.*
8. 31. to be with the sonnes of men; the
fruit of whose love is to shew mercy; and be-
cause the fire of this love could no longer
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we give unto thee honour, praise, power, and
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CHAP.

CHAP. LVI.

*Certaine short Meditations upon the Passion;
to be used before or after the receiving
of the holy Communion.*

O Good and gracious Jesu, thou diddest eat the Paschall Lambe in Ierusalem, with thy dear beloved Disciples, and arising from Supper, didst gird thy self about with a Towel, and powred'st water into a Basin, and kneeling upon thy knees, thou meekly did'st wash the feet of thy Disciples, and wiped'st them with a Towell.

O most good and gracious Jesu, thou, before thou shouldst suffer, didst bequeath a most excellent good thing unto thy Children, as a fatherly legacy, leaving for us thy most sacred body to be our meat, and thy most precious blood to be our drink; there can no wit nor understanding penetrate & thoroughly see the bottomelesse depth of thy Charity.

O good and gracious Jesu, thou coming unto the garden of Olives, beganst to feare and be heavy; whereupon thou said'st to thy Disciples, *My soule is sorrowful unto death*: and then divide and sundred from them, thou settest thy selfe upon thy knees, and falling upon the earth flat upon thy face, thou prayedst unto thy Father, and
fully

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fully, and wholly resigned'st and yeeldedst thy selfe unto him, saying, *Father thy will be done*: And at length through a most painful agonie, wherewith thou wert grievously oppressed and afflicted, thou didst sweate throughout all thy body a bloody sweate.

O good and gracious Jesus, thou, kindled and burning with an inextinguishable desire to redeeme wentest to redeeme thine enemies, & suffered'st *Judas* the traitor to kisse thee, thy selfe to be taken, and to be bound with all confusion and shame, and most unworthily to be led unto *Annas*, where thou sufferedst most meekly to be stricken on thy most innocent face.

O good and gracious Jesu, thou being fast bound like a notorious Malefactor, wast led unto the house of *Caiphas* the high Priest, where the Jewes most unjustly accused thee, most spitefully stroke and buffeted thee; scornfully wast thou mocked and blindfolded, being bidden to Prophesie who stroke thee, doing to thee innumerable injuries all the night.

O good and gracious Jesu, thou in the Morning was brought before *Pilate*, & with most sweet and pleasant countenance, casting thine eyes downe, stoodst before him in the Judgement-hall; and when thou wast most falsely accused of the Jewes, and many a rebuke and reproach was given thee, thou meekly heldest thy peace, and madest no answer.

O good and gracious Iesu, thou wast sent from Pilate to Herod; This Herod of a very curious and vaine minde, coveting to see some miracle at thy hand, asked and demanded many things of thee; The Jewes cryed out against thee, but thou amongst all these most wisely held'st thy peace: For this cause Herod, and all his, despised thee: O how unmeasurable was this humility and obedience! at the will and pleasure of thine enemies, thou wentest forth, thou returned'st again, suffering them to doe with thee what they would.

O good and gracious Iesu, thou in the Judgement hall being stripped naked, and without al compassion, bound fast to a pillar, wast most cruelly scourged; there was thy virginall and tender flesh cut with whips, & torne with stripes, altogether mangled and deformed with black and blew, and many a wound; so that the streams of thy most precious blood ran downe on every side upon the earth.

O good and gracious Iesu, after that sore and sharpe scourging of thine, to put thee unto more shame, thou wast cloathed with a purple red garment, vile andterne, they also making a crown of thorns, painfully pressed the same upon thy most holy head; & while the sharpe thorns pricked grievously, and wounded sore thy head, thy most pure blood ran down abundantly over all thy

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thy lovely face and neck, then they putting a Reed into thy right hand, and kneeling down before thee, in scorn saluted thee, saying, *All hail, King of the Jewes.*

O good and gracious Ie'u, thou wast brought forth by *Pilate* unto the furious Jewes, to be gazed and looked upon, wearing thy crown of thorns and purple garment, but they cried out with more cruellnesse to have thee crucified.

O good and gracious Iesu, thou wast delivered up unto the will and pleasure of the Jewes, who by and by led thee to be crucified, laying thy heavy Crosse upon thy sore and bloody shoulders; thus didst thou bear most meekly thine own Crosse, whose great weight pained thee full sore; and coming unto the place of thy suffering, all weary & breathlesse with paine, for my sake thou didst not refuse to taste Wine mingled with Gall and Myrre, which was there given unto thee.

O good and gracious Iesu, when thou wast stripped naked, then were thy sore wounds by the violent plucking off of thy cloathes, renewed, O what a bitter and cruell pain didst thou suffer, when thy tender hands and undefiled feet were with blunt and rough nailes fast nailed unto the Crosse, and when the joynts of thy limbs were loos'd? O with what love & sweetness of charity didst thou offer thy hands and feet to be boared thro-

row!

row ! Then out of the wounds of thy hands and feet, as it had been out of wells, thy precious blood plentifully gushed out.

O good and gracious Iesu, thou hanging upon the Crosse between two theeves, wast assailed with blasphemies, but thou prayedst unto thy Father the while, saying, *Father, forgive them, they wot not what they do.* Then didst thou promise Paradise unto the Thief: then gavest thou thy dearly beloved Mother (who pieced with the sword of sorrow, stood by the Crosse) unto thy beloved Disciple *John*, and after thou hadst suffered three long hours intolerable pains, and thirsted very vehemently, they gave him eyfell to drink, which when thou hadst tasted, bowing downe thy venerable head, thou yeeldedst up thy Spirit. O what a disease was sin, which nothing could cure but the death of the Physician !

O good and gracious Iesu, O good Shepherd, thus thou bestowedst thy self for thy Sheep; the right side of thy body was opened with a speare, out of which flowed both water and blood, mystically resembling the two Sacraments. For us thou wouldst that thy loving & tender heart should be wounded; afterward thy immaculate body be taken downe from the Crosse, *Ioseph* and *Nicodemus* winding it up in Syndon or clean Linnen, laying it in a new Sepulchre; grant (O Lord) that we may by faith, lay up this
thy

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thy blessed body in cleane affections, and in the new Sepulchre of a devout and religious heart. *Amen.*

A prayer upon the Passion.

O Son of the living God, most mighty, which for the exceeding great charity that thou didst bear towards me, hast vouchsafed to be made man, thou wouldst for my sake be borne in a stable, and laid in a manger, be fed with little milke of the maiden thy mother, suffer neediness and poverty, be sore troubled three and thirty years, with manifold labours, and carefull pains; thou wouldst for very inward pain and agony be all in a bloody sweat, and be apprehended and taken, shamefully be bound, unworthily be condemned, unjustly be stricken with buffetts and blowes, be cloathed in purple, by way of mockage; thou wouldst be beaten and torne most cruelly with stripes, crowned with thorns, overloden with a painfull and heavy Crosse, and be nailed and fastned to the same Crosse. Thou the cloather and garner of the Stars, hangedst all naked, despised, wounded, and with innumerable sorowes afflicted upon the Crosse for my sake. Thou sheddest for me thy most pure and precious blood; all this thou didst for me. I embrace in the arms of my soul thy venerable Passion, I forsake and renounce all sensual

suall pleasure, I resigne my selfe wholly in.
to thy hands, thine only will, O Lord thine
only will be done in me.

O most sweet and mercifull Iesu, mortifie
whatsoever liveth sensually in me, garnish
and adorn me with thy merits and vertues:
O prepare, Lord, a delectable and pleasant
habitation for thy selfe in me; renew my
spirit, my soule, and my body with thy excel-
lent grace; knit me unto thee most netrely,
change and transforme me altogether in
thee, that thou maiest still have delight in
me. Hear me graciously (O Lord) hear me
graciously for thine infinite mercies sake.
Amen.

CHAP. LV.

*A Prayer of St. Augustine
Meditat. 1. 7.*

VWhat hast thou committed sweet
Child, that thou shouldest be so
judged? What hast thou offended most
loving and Innocent, that thou shouldest be
so hardly intreated? What is thy offence?
What is thy fault? what is the cause of thy
death, and occasion of thy condemnation?
I it is that am the wound of thy sorrow, the
cause of thy slaughter: I am the desert of
death, the wickednesse of thy punishment,
the stroke of thy passion, the labour of thy
cor-

torment. O wonderful manner of correction; and order of unspeakable Mystery! the wicked offendeth, and the just is punished; the guilty transgresseth, and the innocent is bearen; the unjust sinneth, and the just is condemned; that which the evill deserved, the good suffereth; and what the servant committeth the Lord dischargeth; what man hath offended, God satisfieth.

Whither, O Sonne of God, whither hath thy humility descended? whither hath thy charity burnt? whither hath thy pity proceeded? thy benignity increased? whither hath thy love attained? whither hath thy compassion extended? for I have done wickedly, and thou art punished; I have committed the offense, and thou art chastened with revenge: I have done the fault, and thou art subjected to torment; I have waxen proud & thou art humbled; I am puffed up and thou art diminished; I became disobedient, and thou paydest the punishment of disobedience: I gave my self to gluttony, and thou art afflicted with hunger: the tree carried me to unlawfull desire, perfect charity led thee to the Tree of thy Crosse: I tasted of the forbidden fruit, and thou layest under the torment; I am delighted with meat, and thou labourest at the doore; I enjoy delicacies, and thou art torn in peeces with naile; I the sweetnesse of an Apple, thou tastest the bitternesse of Gall. Everjoyceth, laughing

ing with me; *Mary* suffereth wailing with thee. Behold thou King of glory, behold my impiety, and thy pity shineth; behold my unrighteousness, and thy righteousness appeareth. O what (my King and my God) what shall I render thee for all thy benefits which thou hast bestowed on me? For there cannot be found in mans heart, which may worthily be rendred for such rewards: Can the sharpness of mans wit devise whereto the mercy of God may be compared? Nor is it in the power of the creature to recompence the sufficiency of the Creator; but there is (O Sonne of God) there is in this so admirable dispensation, to which my owne weaknesse may in some thing rely. If my minde pricked with thy visitation, crucifie her flesh with the vices and concupiscences therof: and this thing when thou hast granted, it begins now, as it were to suffer with thee; for that thou hast vouchsafed to die for my sin. And so by the victory of the inward man, by the conduct it shall be armed to the outward triumph, for as much as this spiritual persecution overcome, it may not fear for thy love, to yeeld it self to the material sword; and so the smallnesse of my condition, if it please thy goodnesse, shall be able for her power, to answer the greatness of the Creator. I pray thee for thy accustomed mercies, poure into my wounds that, the rancor of my viperous infection cast forth
may

may restore me to my wonted health: that tasting the Nectar of thy sweetnesse, it may cause me to despise withall my heart, the pleasant allurements of this world, and to fear no adversity thereof, for thy sake, & being mindful of my eternall nobility, I may leath the winds of this transitory feare. Let nothing be sweet I pray thee unto me, without thee; nothing please me, nothing precious, nothing beautifull besides thee. Let all things I beseech thee, be vile unto me without thee, let them bee of no account; that which is contrary to thee, let it be troublesome unto me, and let thy good will be my continuall desire. Let it grieve me to rejoyce without thee, and delight me to be sorrowful for thee, Let thy name be my comfort, & the memory of thee my consolation. Let reares be my bread day and night in searching out thy judgements. Let thy Law be better unto me, then millions of gold and silver. Let it be delightfull unto me to walk in the way of thy Commandements unto the end, So be it.

CHAP. LVI.

The twelfth Meditation.

*Concerning the spirituall communion of Christ
when the Sacramentall may not be had.*

FOR that the spirituall Communion also is profitable unto Soules, is is necessary that we enter into some consideration of the same, and therein observe these circumstances.

First, what it is ; secondly, after what meanes it may be used ; thirdly, what profit we reap by it ; fourthly, how acceptable it is to God.

For the first we must know, that as the Sacramentall Communion, hath worthily the first place amongst the spiritual exercises of a Christian life ; so also the spirituall Communion, hath a very godly and divine use.

When the devout man (saith *Gerſon*) doth every day receive spirituallly the Body and Blood of his Redeemer ; so often doth he mystically communicate the Mystery of Christ his blessed Passion, enflamed in his love, and resolved into devotion towards him : so often as receive Christ in affection, and desire of minde (which the faithfull often should doe ;) this is called our spirituall Communion.

For

For the second, what commodity this bringeth unto the soul, we may gather by the manifold effects thereof: for, as he which moved by the Holy Ghost believeth, sorroweth for his sins, and by loving God, desireth spiritually to be baptized, doth obtain the grace of sacramentall Baptisme; which desire of Baptisme is called by the divines, *Baptisma Spiritus*, the Baptisme of the Spirit; so doth it also happen in this spirituall Communion.

The third, how we reap profit by receiving Christ into the holy desires of our soules, it may be understood by the increase of love *while I was musing* (saith the Prophet) *the fire kindled*. The elevation of the mind unto God doth take us away from earthly affections, and carry us unto him on whom our desires are fully fixed.

The fourth, how acceptable this is unto God, we may easily know; for he that accepted the intention of *Abraham* in offering up his sonne, and said unto *Solomon*, *Because it is was in my heart*, doth likewise accept of our good desires to embrace him in the arms of our affection, and also doth reward this desire of a deed done. But we are to consider, that we must not alwaies stay upon the desire of our will, and only receive Christ spiritually, but we must proceed further to receive him together, both spiritually & sacramentally, so often as possibly he can. For
it

it is not enough to follow Christ in our intention, or in this case barely to believe, but we must also receive him in his holy Mystery, which is not only a representation of Christs death, but also participation of the benefits proceeding from the same participation we have with Christ, either by imputation or by actual infusion; by imputation, when it is said, *Believe and live:* by actual infusion, either where it is said, *wash and be clean,* or *Communicate and live.*

CHAP. LVII.

*That this holy Sacrament is given to the sick,
as necessary for the time of the
last agony.*

CONSIDER that among the manifold fruits of this heavenly Sacrament, that is to be accounted to be a principal one, that it maketh the Son of God himself to abide in us, and us in him: now in our greatest extremities, to have a pledge of Christ his abode in us, and of our abode in him, what more comfortable,

From hence it was that the holy Sacrament was wont to be administered to faithful people in danger of death, that they may be constant in the confession of Christ and able to withstand the temptations of the Devil, to strengthen them in taking the cup
of

of affliction, by taking the cup of Salvation.

2. Consider that it also profiteth in attaining the health of the body, seeing it is so available to the Salvation of the soule. For, if at the only touch of Christs garment, many received health, what cannot Christ himself do, entring into the soul of the sick?

3. Consider, that Christ knowing what his Apostles should need, and what we all should need, strength against afflictions; yea, fore-seeing our conflict to come, ordained this most holy Sacrament for the spirituall help of our soules: we must therefore think that by how much greater necessity we labour, by so much this Sacrament doth exercise more effectually wholesome effects, seeing it is proper unto the Lord to help more readily then, when greatest necessity doth require help.

4. Consider, that here the distressed either in body or in mind, may apply unto himself in particular the merits of Christs Passion, and raise up himself by a comfortable participation of this holy Mystery, and say, thou hast good cause to rejoyce (O my soul) that the Lord of Majesty cometh unto thee, that he may comfort thee, departing this world, and by thy assistant help against the assaults of Satan, who indeavoureth to draw thee away from the reward of life; continue only a good will for all; though thou art faint and feeble, though thine enemies be many
and

and mighty, yet having received divine strength, thou shalt say, I can do all things in him that strengthened me.

Cast all thy hope on Jesus, and thou shalt neither be overcome of them, nor put to shame. Thou knowest wel, that the Body of a certain dead man was restored to life (2 Kings. 13.) by the only touch of the body of *Elizew*. If the bones of a dead Prophet had so great vertue, that they restored one from death to life, & the theeves a mazed by the miracle of the thing, durst doe no evil; what will not the living and glorious body of Jesus doe, entring into thee? doubt not but it will increase greater might in thee, seeing he is God Omnipotent, & Lord of all, and the Dev ill shall be overcome and confounded at his presence.

O good God, teach me how I ought to give thanks unto my loving Lord, who seeing me in the time of need beset with inferuall Lions, doth send me food not by the Prophet *Habukkuk*, or by a heavenly Angell, but himself commeth to be my food, that fainting I receive comfort.

Consider (O my soule), this unspeakable mercy. Thou knowest thou wast loved of thy Redeemer in the greatest extremities, when he departing out of this life to the Father, did then instituted this holy Sacrament for thy welfare. Thou seest also he loveth thee in thy extremities; it remaineth that thou, crying

ing out with Prophet David, Psal. 8. 4. say,
 Lord, what is man that thou art so mindeful of
 him? Or with the Apostle, Rom. 14. 8. If I
 live, I live unto the Lord: If I die, I die unto the
 Lord: whether I live or die, I am the Lords.

CHAP. LVIII.

*What he ought to do, who is upon short warning
 to communicate before he come to the
 Holy Table of the Lord.*

HE who will do the thing which he ought
 to do concerning the Sacrament, and
 that which the dignity of such a mystery doth
 require, must set a certain space of time
 to himselfe, wherein he may performe those
 things, which pertaine to the preparation
 thereunto.

He shall do very well, if as *Moses* comman-
 ded the people, that before they were to re-
 ceive the Law they should prepare them-
 selves. So also he who is now about for to
 receive the Law of life, should at leastwise
 make some preparation unto the receiving
 of the same.

The holy Scriptures doe testifie, that the
 maids of King *Affuerus*, *Ester* 2. 12. coming
 only into his sight but once in six months,
 prepared themselves with oyl of Myrrhe, and
 other six months with cert aijn sweet odours.

If these did do this that thy might finde favour with an earthly man, what preparation, thinke we, is required of us, that we may find favour in the sight of the King of Kings.

One of the chiefeſt praises of the blessed Virgin *Mary*, for which the Angel did commend her, he sheweth when he saith, *Thou hast found favour with God*; and ought it to seem an hard and troublesome thing unto us to do, for so great glory and dignity, that which these women have done for such vanity? With what face, I pray we refuse labour; yea, although all the powers and strength of our soules and bodies were to be employed, that we may come at least but into the grace and favour of God? Specially when we hear that these miserable maids spent their whole life, that they might come into the favour of one mortall man? But because this is an hard thing for us to do, let us prepare our selves, (as the shortnesse of time will permit) in doing all which in us lieth. But if you shall aske me what that is, I answer in a word, a lifting up of the soul to God.

CHAP. LIX.

*The manner of communicating used by a
certain Virgin.*

In prav. vit. spirit.

BEfore I communicate, I prepare my self after this manner; Some two daies before, I examine my own conscience, I humbly confesse me of my sins to God, I am heartily sorry for my sins; when I may not fast, at the least I eat and drink sparingly.

2. The next morning I begin sooner then at other times, a prayer in my mind; in preparing my minde, I crave the assistance of God, to communicate sincerely, and that he make me such an one as I ought to be, coming to his Holy Table, that this most holy Sacrament may obtain in my heart that fruit which it obtaineth in the hearts of them which worthily communicate.

3. Then I consider how great a thing it is to be partaker of so holy a Mystery, to receive him whom the Angels adore, the Prophets have desired, the Apostles loved, the Martyrs imitated, and all holy men covered, with unspeakable desire to honour, love, & unite them unto him by this holy Sacrament.

4. Moved with this desire, I study to inflame my soule more largely, by considering
Christ

Christs unspeakable love, by calling to mind the manifold graces this Sacrament bringeth with it to the soul of the devout Communicant.

5. When I come to communicate, I exercise my heart in these contemplations; first, I call to minde owne vilence: secondly, I cast my selfe downe at the feet of Jesus, my alone Saviour and redeemer: Thirdly, I make a short confession of my faith, as, I beleeve in God, &c.

6. Sometimes I talk thus with my soul, saying, behold, my soule thy Lord and God, I love him whom thou desirest, account thy selfe happy in receiving him, love him, and desire him to dwell with thee.

7. Lastly, I lay before him all my sins and infirmities hid in the depth of my heart, and I most fervently desire, that he would pardon them all, and I purpose earnestly to amend what hath been amisse, and so with all humble reverence, I come to the Lords Table.

My demeanour after this short forme of preparing my self.

After this short form of preparing my selfe, I betake me to some secret place, that I may talk only with my Lord, whom I have by faith received into the house of my soule: and first I set before God the Father

the Holy Sacrifice of Christ our Lord, and I set before him whatsoever he hath suffered for me, using these or the like words; Behold (O eternall Father) thy Son whom of thy infinite love thou hast sent from heaven unto the earth, that he might take flesh of man, be born in a Stable, flee into Ægypt by the persecution of *Herod*, and should be in great poverty. Behold (O Father) what great things he had done and suffered for me in the wilderness in preaching, in fasting, in praying, in journeying, in persecutions of the *Jews*, in hearing blasphemies, sustaining injuries and reproaches; all which he suffered at the hands of the ungrateful *Jews*, see him betrayed and sold for thirity pence. I offer him unto thee (O holy Father) bound in the Garden, led away to *Annas*, beaten & buffeted in the house of *Caiphas*, accused before *Pilate*, mocked of *Herod*, scourged and crucified of the *Jews*. Behold (O Father) his head hanging downe, his hands and feet pierced thorow, his most sacred side opened.

Behold the heavens and the earth mourning after their maner, the sorrowful mother the deare Disciples bewailing him, and the ungratefull *Jews* by so much the more to wax mad against him: I offer him unto thee anoynted with Myrrhe, wrapped in clean linnen, buried in a new Sepulchre. These things done, I make an end, praising, blessing, and giving thanks to God, that he hath
loved

loved us so, that he gave his only Son for our Salvation.

2. After this, I turn me unto Christ with all thankfulnesse for his benefits, and I open unto him as unto a most holy Physician, my infirmities, and all my faults, as to a most gentle Lord : I open unto him all my defects, unto which I am wont to fall, desiring him to minister a remedy, that I relapse not so often, and specially I pray that he would grant me grace to receive him hereafter worthily.

3. I propose to amend wherein I am wont to offend, and namely, I decree to root out some one sinne, and in the place thereof to insert some vertue, whereof I have need, that I may alwaies go forward from better to better ; and I humbly pray God his Divine Majesty, that he grant me strength to execute that thing.

4. Last of all, I diligently keep my heart all that day, thinking that the Lord resteth therein as his house ; wherefore I give my indeavour, that I may use all modesty, as well in speaking, seeing and walking, as in all my outward conversation ; often I say with my selfe, This day (O Lord) thou hast vouchsafed to come unto me a sinner, this day thou hast renewed my heart by thy holy Passion : I pray thee abide with me, go not from me. And so applying myself to the prayers of the day, I use the same prayers with

greater Devotion then ordinary ; I give thanks for all benefits, especially for those received by this most high and Holy Sacrament.

CHAP. LX.

Certaine briefe Questions and Answers, concerning the blessed Sacrament.

Question:

For what cause, do you receive the blessed Sacrament.

Ans. First that I may observe, and dutifully keep Christs most holy institution.

Secondly, that I may shew my self a member of that body whereof he is the Head.

Thirdly, that I may receive th is soveraign repast, to the strengthening of my Faith, and the health of my sickefull Soule.

Quest. what you receive ?

Ans. The very Body and Blood of Christ, after a most divine and heavenly manner.

Quest. what profit have you by receiving ?

Ans. Increase of grace, and love with God and Man, and a pledge of the eternall inheritance purchased for me in heaven.

Quest. why do you often communicate ?

Ans. Because my hope is, I am one of Gods children, and therefore desire to come often unto him, as to a loving Father.

Quest. After what manner come you.

Ans.

Ans. By Faith and repentance, having a full purpose to serve him in holiness and righteousness all the daies of my life.

CHAP. LXI

These few observations should be observed of us before our accessse unto the Sacrament of the Lords Supper.

1. **Y**ou must stedfastly believe in Christ crucified.
2. You must humble your self by a serious consideration of your manifold sins.
3. You must think Christ worketh in you that which his words do promise you.
4. You must prepare your soul to receive the Body and Blood of our Lord Jesus holily.
5. You must meditate of Christs Passion, His Resurrection, and your own rising again to a better life to come.
6. You must give your selfe both, before and after this most holy Sacrament, to prayer and devotion.
7. You must apply your selfe to meditation, and open unto God the closet of your heart.
8. You must beare sincere affection and love, both to God and man.

CHAP. LXII.

*A Dialogue of the most holy Communion, between
Mundanus and Spiritualis; a worldly man
and a spirituall man.*

*Wherein is disputed, whether it be better often
to communicate: or abstain from the most
holy Communion: how and after
what manner both may be done;
that of love and devotion,
this of humility and
reverence.*

Mundanus.

I Know not truly what fruit there is by of-
ten communicating; for I see thee conti-
nue subject unto the same vices thou wert
before subject to, and to live as carelessly
as thou formerly didst.

Spirit. But I know certainly that by the
benefit of often communicating, I have root-
ed out some evil manners, and unless I
should often communicate, without doubt I
should be worse and worse, and happily at
this hour I should burn in hell fire.

Mund. Whence knowest thou that thou
shouldst be worse and worse?

Spirit. For I have had experience in my-
self, when the time of communicating is at
hand, I bethink my self more and more care-
fully to abstaine, yea, from the least sinnes.

Contra.

Contrariwise, when the time of communicating is farther off, I am not so recollected in minde, I wax also faint in Devotion, I am prone unto vanities and trifles; and if no other profit should come unto my soule, that profit alone ought to be sufficient to move me to frequent this divine Sacrament.

Mundanus. But I feare not a little, lest I come too often to the Lords Table, I make shipwracke both of love and feare, for that is wont to fall out by too often use and familiarity.

Spirit. Yea, rather the contrary doth ofrenfall out in this divine duty. For if by the often and familiar custome and frequentation of the Communion, any imperfection were therein covered, there were just cause to diminish our love and fear toward him, as it cometh to passe in humane things: But that thing is not so in this holy service; For when he whom we receive is a certaine infinite Sea of all perfection, by how much one useth this often, by so much the more he declareth his goodnesse and perfections, and causeth that love, fear & reverence towards his divine Majesty do daily encrease.

Mund. Let it be as it is, daily experience reacheth that the often use of a thing, although the best, doth breed contempt and loathsomenesse.

Spirit. But that is in things temporall, and sensuall pleasures, but in spirituall delights

lights. (as St. Gregory hath well observed) society doth breed a desire, for then the goodness of them is made known: and therefore by how much the more they are possessed, by so much the more ardently they are desired; whence the heavenly wisdom saith *They which eat me do still hunger, and they which drinke me doe still thirst.*

Mund. But St. Paul saith, *He that eateth and drinketh unworthily, eateth and drinketh his own damnation:* But if thou communicate often, it seemeth thou thinkest thy self worthy; and is not this pride? Thou also herein dost unworthily communicate.

Spi. As if to communicate seldom: doth make a man worthy. It is not so, but hear me; if thou callest him worthy whose perfection doth equal the worthiness of this Sacrament, then no creature, although the holiest, can be worthy. And if such worthiness were absolutely necessary, none should communicate: for that none can attaine perfection equal to the worthinesse of this Sacrament: yet a man may in some sort be said to be worthy, who, according to the advice of the Apostle St. Paul 2 Cor. 11. doth examine his conscience, and who doth and saith with him in the Gospel, *Mark 9. 24. I beleeve, Lord help my unbelief.*

Mund. If this be sufficient, wherefore then did certaine godly men of reverence speak so often of effectually preparing themselves as they have done?

Spirit.

Spirit. These of humility and reverence to this holy Myſtery, have ſpoken indeed of ſolemn preparation (which aſſuredly is meet,) but the matter in queſtion, frequenting of this holy Communion is a moſt ancient cuſtome, wherewith the Church of Chriſt firſt ſprang, as S. Luke the Evangelift in the Acts of the Apoſtles ſheweth.

Mund. But in the Primitive Church the ferventneſs of Chriſtians was great, which is not now in us, it ſeemeth more ſafe to abſtain from often communicating; for if it be otherwiſe, it is in danger that we come not ſo diſpoſed to communicate as we ought for to come. The ſafer way is rather to be held then the leſſe ſafe.

Spirit. Yea, the ſelfe ſame thing, for that ſo great deſire is wanting in us, ought to drive us to frequent this wholeſome Sacrament: for by the benefit thereof we may both wax hot, and be ſet on fire in the love of God; for, he which is cold ought rather to betake himſelfe to the fire, then he which is hot. So often as one humbleth himſelf before God, and hath a firm faith in Chriſt, & a good intention to live holily, it is commendable

Mund. I have often heard the Sacraments are inſtituted of Chriſt, as medicines, but we uſe not medicines often.

Spirit. If a man were ſpiritually ſick but ſometimes, then the arguments were available;

able; but whereas we are in a quotidian of sinne, and our nature is weak: for, *the just falleth seven times a day* (saith the Wiseman) our nature therefore often needeth help, and so the use of a spiritual medicine. Moreover, whereas the Sacrament is of force to draw away evils, both present and to come from the soule, it is better to present infirmity, then to cure it once contracted. Lastly, there is a great difference between corporal medicines and this spiritual, for they only put away bodily diseases, and often with the evill humours take away the good also: but this only bringeth to the soule grace, strength, and other heavenly gifts; and therefore these seldome, this often is to be used. Adde, that for the most part, bodily medicines are bitter and loathsome, to the intent, that as seldom as may be we use them; but this is, sweet and delightful, and therefore God would that it be often received of us.

Mund. But thou canst not deny, to abstaine from the holy Communion for reverence sake unto so great a Sacrament, to be of modesty and agreeable to vertue.

Spirit. I deny not but that to give reverence to it is an action of modesty; yet this I say, that to frequent the Communion of devotion, and desire of uniting ones self with Christ is a better action: because this springeth of love, but that of fear; and it is

is manifest to all, that love it better then
fear; wherfore it argues a religious mind to
communicate often.

Mund. But I am unworthy so to do;

Spi. Wherefore.

Mund. Because I fall daily into many
sinns.

Spirit. If sinnes detain thee, then shouldest thou never communicate, because thou never ceaseſt to ſin.

Mund. But, communicating ſeldome, I have more time to examine my ſelf.

Spirit. Thou art deceived, for, ſeeing our nature is prone to evil; by how much the more grievouſly ſinnes reigne in it, by ſo much the harder they are to be gone: for a crooked tree, the longer the turning thereof is deferred by ſo much the more hardly, and with greater paine it is made ſtreight. We are as water; though it be ſometimes hot, yet naturally it will wax cold againe: we are as an inſtrument, which ſet aſide, it will grow out of tune again.

Mund. I do not well underſtand what my error is; for I ſee daily with mine eyes thoſe which often communicate, to come coldly and without devotion, and as it were cuſtomarily to the holy Table, and no more adoe: but they which come ſeldome, come with far greater devotion and reverence, as it ſeemeth to me; wherfore it better to communicate ſeldome then often.

as *Spirit*

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is manifest to all, that love it better then fear; wherefore it argues a religious mind to communicate often.

Mund. But I am unworthy so to do;

Spi. Wherefore.

Mund. Because I fall daily into many sinns.

Spirit. If sinnes detain thee, then shouldest thou never communicate, because thou never ceasest to sin.

Mund. But, communicating seldome, I have more time to examine my self.

Spirit. Thou art deceived, for, seeing our nature is prone to evill; by how much the more grievously sinnes reigne in it, by so much the harder they are to be gone: for a crooked tree, the longer the turning thereof is deferred by so much the more hardly, and with greater paine it is made straight. We are as water; though it be sometimes hot, yet naturally it will wax cold againe: we are as an instrument, which set aside, it will grow out of tune again.

Mund. I do not well understand what my error is; for I see daily with mine eyes those which often communicate, to come coldly and without devotion, and as it were customarily to the holy Table, and no more adoe: but they which come seldome, come with far greater devotion and reverence, as it seemeth to me; wherefore it better to communicate seldome then often.

Spirit

184 *Meditations upon the*

Spirit. First, that is untrue *Mundanus*, which thou affirmest, yea, rather many of them which come so seldome, come most coldly and without devotion, without feeling of love, rather indeed of custome and constraint then of pious affection.

Mund. If it be better to communicate often then seldome; how cometh it to passe, that this often communicating is not praised of some learned men?

Spirit. I never read nor heard of any learned man, endued with piety and judgement that ever reprehended this action so holy, so profitable, so acceptable to God; but that it is dispraised of some carnall men, it is no marvell; it is no disgrace to the Sun, though Bats and Owles cannot endure it.

Mund. You say true; I acknowledge that it is more safe, often to strengthen the soul with this heavenly food, but I do it not, lest I give occasion to the world, of whom those that often communicate, are had in derision.

Spirit. If in this matter thou wilt have a regard of the world, then thou hast not only lost thy soule but also thy wit. Art thou ignorant, that it is the property of the world to fly from all spiritual things to favour the wicked, and speak evill of the good?

Mund. As long as it we are in this world, we ought to frame our selves, and conforme our manners to the world.

Spirit,

Spirit. But that is manifest foolishnesse; if the world be one of thy three capitall enemies, how mayest thou apply thee to it and obey the will thereof, without manifest and apparant ruin? Knowest thou what it is to abstain from the sacred Communion, for the obloquies of the world? No other thing then to be ashamed, and to account it a reproach, if thou art a good Christian, and endued with vertue; wherefore and worthily too, may Christ be ashamed to receive thee into heaven.

Mund. If I should often communicate, I must repent often, become a good example unto others, keep me at home, cast off all recreations; which were to take away all my liberty from me, and so I should pine away, and wax old before my time.

Spirit. Although thou communicatest but once in a yeere; thou art bound to repent, to give good examples to others; neither art thou ignorant, how great a sin it is, to give a scandal to others. And the oftner communicating doth not take away recreations, but doth allow them, so they be lawfull and honest. In that thou sayest thy liberty is taken away, it is not true; for if thou doest think any thing forbidden, lawfull unto thee not communicating, thou art deceived, for, whether thou communicate often or seldome, thou art bound to abstain from sinnes; Hee which for recreation offendeth his Creator,

loseth true liberty, when he maketh himself a servant to sinne, yea, he loseth true joy, which springeth of a good conscience, *which* (saith *Solomon*) is a continuall feast, and in a feast there is joy; and this the foolish world doth not understand.

Mund. To the receiving of this most holy Communion, it is required that a man be of a quiet minde, which cannot be commonly brought to passe, for the adversities and perturbations of this life.

Spirit. Yea, rather the afflictions of this life, and this wretched place of exile ought to drive us to communicate often. For amongst the effects of this heavenly food, this one is mentioned, that it giveth strength in adversity, as the Prophet signifieth, when he said; *Thou hast prepared a Table in my sight, against those that trouble me, Psal. 23.5.*

Mund. If I did perceive I were called of God extraordinarily to communicate often, I would willingly obey.

Spirit. I pray, when thou comest to thine ordinary prayers when thou goest to Church, dost thou perceive thou art called of God extraordinarily.

Mund. No.

Spirit. Why then dost thou these things?

Mund. For that they are commanded me in the word of God, and seeme to me good things, and are laid down as parts of Gods worship.

Spirit.

Spirit. But the holy Communion without question, is a part of God his worship, and commanded in his word, and is so profitable, as it is called of the Church, the pledge of future glory.

Mund. Howsoever the matter is, to say, truth, I dare not come often to this heavenly Table, by reason of my manifold imperfections that I often fall into.

Spirit. It hath been answered to this before; either thou desirest to be delivered from these imperfections, or not be delivered. If thou desire not to be delivered; thou art insensible of thy disease, and diseases which cause obstupescence are dangerous. If thou desirest to be rid of them, this most holy Sacrament, received with due preparation, will minister such strength, that thou mayest by little and little remove them well.

Mund. I yeeld to thy reasons, and would gladly communicate, but I feele no devotion.

Spirit. Perchance thou thinkest, thou hast no devotion unless thou shed forth tears: that is not absolutely necessary, neither in these consisteth all devotion; the tears of the heart may suffice that is, sorrow for thy sins past, and a purpose to prevent those to come. Moreover, he is called devout, who in all things conformeth himselfe unto Gods will; wherefore I would not that thou shouldst therefore abstaine, because tears and sighes
are

are wanting; for these are not alwaies required. Ood giveth them to whom he pleaseth.

Mund. To say what I think, and that I may confesse a truth, thou hast plainly perswaded me, that it is better to communicate often, then seldome; but one thing yet remaineth, I am loath to acknowledge my sins.

Spirit. If we acknowledge our sins, God is just to forgive us our sins, *1 Ioh. 6. 1.*

Mund. Many busineses occurre, which hinder so weighty a matter, I mean the work of repentance.

Spirit. This is the temptation of the Devil, who, that he may spoile thee of the fruit of this Divine Sacrament, causeth that repentance seemeth troublesome unto thee, & the whole preparation to the Holy Communion Furthermore, busineses do not hinder good works; the busineses of greater moment, are to bee preferred before the lesse. There is time to dispatch earthly affairs, but heavenly are far above them: when the Sonne of God standeth and knocketh at the doore of thy heart, open unto him, let him not knock in vaine. To conclude, remember that the Kingdome of heaven suffereth violence; whence we see, we must labor to attain the same.

Mund. It is even so, I must needs confesse I am overcome; wherefore my resolution is
with

with Gods good grace, to repair often to the blessed Sacrament.

Spirit. Then shalt thou doe that which appertaines to a Christian to do.

CHAP. LXIII.

Another Dialogue, wherein is discussed the Doctrine and benefit of the blessed Sacrament.

The Speakers.

Catechumenus. Doctor.

Catechumenus.

I Desire to be instructed in the Doctrine of the Holy Sacrament.

Doct. I confesse thou mayest well desire to be instructed in this Doctrine for it is a divine Doctrine, the more I consider of it, the more I admire the excellency therof, which to me is more then words can expresse.

Catech. I can be content to submit my self to the judgement of the learned, without curious questioning.

Doct. Thou sayest well, for my part, I had rather by far commune with the humble minded in this Doctrine, then any other that is over curious, The goodness of God herein should

should with reverence be admired.

Catech. I rest satisfied in this case; but I would learn of you, what might move me to love the giver of so great a gift.

Dott. Thou speakest religiously; for words of devotion in this case are sweeter then honey, or the honey comb. Now the meanes to love the author of this gift, is to consider his bounty, how he doth herein offer himself unto thee, and all the benefits of his blessed Passion.

Catech. I am moved with incredible joy, to think of the innumerable benefits I receive hereby, and it stirreth me up to reverence and joy.

Dott. It may well do so, for what joy is here offered unto the faithfull, the faithfull do finde: what may they not hope for at his hands, who hath given himselfe unto them? what provokements to love & hope we have hence, there needs no long discourse to manifest and shew the same.

Catech. I acknowledge my self satisfied, beseeching God to make me a dutifull receiver of this most holy mystery, even for his mercies sake, *Amen.*

Dott. To be a dutifull receiver, thou must before and after receiving give thy self much to prayer, and observe other duties appertaining to a careful Christian.

CHAP. LXIV.

A Prayer before the receiving of the Communion.

O God the Creator of all things, Omnipotent Father, whose beginning had no beginning, whose end doth exclude all end, whom all things doe acknowledg their Author: I miserable and unworthy sinner, now about to repaire to the high feast of our Lord and Saviour Iesus Christ, have a troubled heart, a soiled body, a polluted tongue, a wounded conscience; I am greatly amazed and I know not what to chuse; if I come not, I fly life: I come unworthily, I procure damnation. O high Divinity! O artful Majesty! O pious mercy! whither shall I go? or whither shall I fly? O wretched that I am, what shall I do? *I have sinned against heaven, and before thee, and am no more worthy to be called thy son;* all sorrowful and sighing, I strike my breast and groaning say, woe is me vile sinner, I have lost that which appertaineth to a son, but thou still hast that that belongeth to an indulgent Father; pardon therefore, O Father pardon O most gentle Father, receive thy prodigall son, though late returning; reach out thy hand of mercy from on high, and receive me in peace and favour, which livest and reigest God from everlasting, *Amen.*

'Another Prayer before the Communion.

OMnipotent and mercifull God, behold I, an unworthy sinner, do come to the most holy Sacrament of the Body and blood of our Lord Iesus Christ; I come (I say) as the sick man to the Physician, as the unclean to the fountaine of mercy, as the blind to the light of eternall brightnesse, as a poor begger to the King of glory, as the naked to the Lord of heaven and earth, as the needy to the riches of heaven & earth. I beseech the abundance of thy pity to heale my infirmity, to wash my foulness, to enlighten my blindness, to enrich my poverty, to cloath my nakednesse, that I may receive thee the bread of Angels, the King of kings, & Lord of lords. Grant that I may receive thee with such respect and reverence, with such contrition & fear, with such faith and purity, with such a purpose and humility, as it is expedient for the health of my soul.

O Lord and Father, give to me (I beseech thee) an unworthy sinner, not only to receive the Sacrament, but the virtue of the Sacrament. O most gentle God, grant me to receive the body and blood of thy only begotten Sonne, that I may be incorporated into his mysticall body, and be accounted as a member of the same. O most loving Father, grant me to receive thy dearly beloved son & that

that whom I now receive, as it were covered with a vail, I may one day behold in glory, who liveth and reigneth with thee and the Holy Ghost, one God, world without end, *Amen.*

A Thanksgiving after the Communion,

I Yeeld thee thanks, O Christ Iesu, for thine ineffable love, that by thy death thou diddest redeeme mankind, I beseech thee suffer not thy body to be broken, and thy holy blood to be shed in vaine for me, but with thy blessed body feed my soule, with thy blood quicken my spirit; that encreasing by little and little, I may become a fit member of thy Church, which is thy mysticall body; and grant that I may never depart from that holy league, but may continue therein, serving thee in holinesse and righteousness all the daies of my life, *Amen.*

Another Thanksgiving after the Communion.

WHat tongue, or what mind is able to give thee sufficient thanks (O Lord Iesus) for thy ineffable love towards us? who to redeeme man, didst become man; thou tookest upon thee all the injuries of our condition; and last of all, as a Lambe without spot, wast offered upon the
K Altar

Altar of the Crosse; all was to reconcile us to thy Father. And not content with this thy bounty towards us, but lest the memory of so great love should decay, Thou sitting in heaven, dost by thy holy mysteries refresh our souls here on earth.

David to shew his love to Jonathan, did honour his son by receiving him unto his Kingly Table: but how hast thou honoured us, who hast made us partakers of thy heavenly Table? For which thy Holy name be praised now and for evermore. Amen,

Faculatory or Short Prayers to be used after the receiving of the holy Communion.

O My Lord, who art worthy of infinite love and glory, I humbly repent me that I have offended thy divine Majesty, I fully purpose to offend thee no more, yea, though I should die.

Mercifull and loving Lord, I execrate and detest my sins past, I resolve to sin no more in that manner, though I suffer all the labours of the world.

It displeaseth me, O King of infinite greatness, that I offended thee; from henceforth I sacrifice my self unto thee, and I purpose to displease thee no more,

I am sorry, O my Creator, for my great ingratitude; I wil rather break off from al the desires of the world and the flesh, rather then
commit

commit that which shall offend thee.

O thou that art the Author and preserver of my life, I detest all works of sinne, because they offend thee, I firmly purpose not to commit them again.

My most faithfull Protector, it repenteth me that I have done evill in thy sight, henceforth I will do mine endeavour to abstaine from sin.

I would not, O Lord, provoke thee to anger any more for all the riches in the world, yea, though I were to suffer a painfull Martyrdom.

I have gone astray, O infinite and eternall good of my soule, I have departed from thee, for which I repent me; I will not depart from thee any more; but will serve thee with all faithfull service.

O infinite goodnesse, I would to God I had never so displeased thee, I will never more turn to the vomit of sin, but I will be-think me how to please thee.

O mercifull Lord, thou that madest *Zaccheus* of an Usurer, to become a just man; Thou that madst *Matthew* of an extortioner, a contemner of the world, be mercifull unto me, who do desire nothing more then truly to serve thee for the time to come.

When the great Patriarch *Abraham* had obtained the victory against his enemies, the King of *Salem* whom we call *Melchisedick*, for a thanksgiving hee offered Bread and

Wine unto *Abraham*, and withall to refresh his souldiers.

We have offered unto God in the celebration of the Lords Supper, our soules and bodies as a reasonable sacrifice to serve him; here also we receive refreshing against our ~~glory~~ enemies.

~~God~~ taught his people to eat the figurative Lamb in haste, and forthwith to get them out of *Ægypt*; we ought by the figure to discern that which was figured, and without delay to get us from the *Ægypt* of a sinfull life.

In the fifth of the *Canticles*, and the third Verse, the Spouse saith, *I have put off my coat, how shall I put it on? I have washed my feet, how shall I defile them?*

In like manner may the faithfull soul say, *I have put off a sinfull course of life, how shall I put it on again? I have repented me of sins committed? how shall I commit them again?*

Lord grant me the assistance of thy grace, that the rest of my life may be pure and holy, so that at the last I may come to thine everlasting glory. *Amen.*

CHAP. LXV.

Causes why the daily Communion or the celebration of the Lords Supper, every Sabbath-day is not now in use, as it was in the Primitive Church.

1. **F**OR that this was a precept of the Church, as Origen and Saint Jerome do testifie, like as that was a forsaking temporall riches, or temporary, or as fit for that age of the Church.

2. For that it was agreeable to the small number of Christians ; so that this custome did by little and little decrease, as the number of Christians daily multiplied.

3. For that those times, were times of persecution, and therefore the Christians lived in continuall farewell (as it were) from the world.

4. For that the charity of those times far exceeded ours that now live ; to wit, love to God and men : They would have lamented their estate, if that their daily bread should have become a yearly bread.

5. For that they then had a more feeling of the effects of this Holy Sacrament : to wit, how it did *minuere sensum in minimis peccatis*, and how it did *tollere consensum in gravioribus*, as S. Bernard speaketh, Take away the sense in lesser finnes, by not committing

them at all, and consent in greater.

For that the perfection; of Christians in the Primitive Church was far greater: and therefore assuredly, the more often a Christian doth repaire to the Holy Communion, the greater is his perfection, and the nearer hee doth come to the piety of the ancient Christians.

CHAP. LXVI.

An exhortation unto the holy Communion, moving every devout Christian to repair often unto the same.

I Hope (Gentle Reader) thou perceivest well (by that which hath been formerly spoken) how much more excellent and profitable a thing it is, often to receive the most Blessed Body of Christ in the Eucharist, then to abstaine from a meate so healthful and nourishing unto life. One thing yet remaineth, that thoroughly regarding the unspeakable favour and bounty of so great a King, so cheerfully, and so bounteously calling thee to his marriage-feast, when he saith *Take and eat, this is my Body*; And againe, *Doe this in remembrance of me*, shouldst therefore with all speed and often repair unto this banquet, lest thou fall into the fault of ingratitude, and be shut out of the Kingdome of Heaven (as those were, who are mentioned in the Gospell to have

have been bidden to the wedding dinner) if thou absent thy self thinking to excuse it.

This is the Marriage-Feast of the King of heaven : the banquet is spirituall , whose bread doth strengthen mans heart, and whose wine doth inflame the soule with heavenly joy, and the meat whereof is the flesh of Christ, saying, *My flesh is meat indeed.* This is that healthfull food of Angels sent down from heaven, having in it all delight and savoury sweetnesse. This is that fat bread which giveth pleasures for a King. This is the most plentiful bread of good nourishment above all that the earth yeeldeth This is the bread of the offering of the first fruits. This is the Bread signified as well in the Cakes which *Abraham* did set before the Angells, as also in the Shew-bread : and this was likewise deciphered in the Bread and Wine which *Melchisedeck* brought forth. Lastly, this is that Bread baked upon the coals, in the strength whereof, *Elias* did walk forty dayes and forty nights unto *Horeb* the Mount of God. This is that tree of life planted by Almighty God in the midst of the earthly Paradise, whose fruit being eaten, would preserve bodily life. This is that Paschall Lambe without spot, by whose blood stricken upon the two posts, and the doore-checks, the Children of Israel were in times past, delivered from the hand of the Angell that smote the Egyptians. This is that Kid

which *Manah* offered unto the Lord upon the Stone. This is also that honey combe, which *Jonathan* dipping the tip of his Rod therein, did put to his mouth, and his eyes were enlighthned. This is also that large flowing stream of water, which suddainely issued out of the Rock, after that *Moses* had stricken it with his rod.

Come freely therefore to this most sweet banquet of Christ Jesus, wherein is promised unto thee most assured life and Salvation: For if the garments of Christ, and if napkins and partlets brought from *Paul*, did even with the least touch thereof give health, how much more shall then the very body of Christ, being worthily received, deliver thee from all thine infirmities, and wicked affections? If at Christ's only word, *Lazarus* having been four daies in the grave, was raised up from the dead how much more shall Christ's body, being eaten of thee, give life unto thee, and purge thy conscience, quickening thee from the death of sin?

O therefore (faithfull soule) if thou bee uncleane, come to the fountain of purity; if thou be hungry come and feed of the bread of life, which fadeth not, and filleth the hungry soule with goodnesse. Art thou sick? this will be a most soveraigne medicine for thy infirmity. Hast thou an issue whereof thou canst not be cured by the Physicians? touch thou in full assurance of Faith (as did the

the woman in the Gospel, sick of the flux of blood) the hemme of Christ's garment even the most blessed Sacrament, and thine issue shall be staid. If thou feele thy selfe to be stung by the Serpents of perverse temptations, look upon that brazen Serpent, in which there was no poison, even Christ hanging upon the Crosse, Doeſt thou make thy moane, that thou art blind, weake and lame? Thou must then remember that such are hidden to the supper of the great King, and are compelled to go in. But thou wilt say, I am wavering (alas) and unconstant: yea, but the bread doth strengthen the heart of man. Art thou sorrowfull and in perplexity? This Wine doth make joyfull the inward man. Doe many things trouble thee? cleave fast to him who calmed the waves of the Sea when they were troubled. Goest thou astray from thy Lord and Master? yet maieſt thou walk in the strength of this meat, even to the mount of God.

These wonderfull things doth the Holy Ghost in the Scriptures, and the holy ones of God being inspired by the Holy Ghost speake of, this admirable Sacrament, whereof Saint *Cyprian* in his Sermon of the Lords Supper, most earnestly and religiously writeth: This unleavened bread which is the true and sincere meate, doth by the Sacrament sanctifie us, by the receiving of it, it doth enlighten us with faith, and confirmeth us with truth

towards Christ. Therefore let all those, which love the Lords Passion come unto this most wholesome bread, and let them not fear to eate of this most sweet *Manna*, so often as they can, whereby they may be made able to passe through the wilderness of this world without danger of their life. Let him not fear to eate of this healthfull Bread, whosoever desireth to have his heart made strong in the Lord, that he may overcome all those most wicked enemies, the Devils, which daily lie in wait, to hinder our Salvation. Let no man make doubt, so often as possible he can to eat of the most sweet, delightfull, comfortable Bread, which was made in the wombe of the Virgin, and baked upon the Altar of the Crosse, in the strength whereof we shall be made able in forty daies and forty nights (that is to say, in the short time of this transitory life) to walke not only to Mount *Horeb*, which signifieth a desert, but even to Mount *Tabor* which is the brightnesse and glory of God.

CHA P. LXVII.

*Of the spirituall hunger we have or ought to have, often to communicate, and indu-
ments untr the same.*

1. **C**onsidering our great necessity.
2. The great profit that doth hereby come unto us.
3. The Admirable satiety it yeeldeth to the distressed soul.
4. For that it inciteth to the study of pi-
ery.
5. For that it enlighthneth the understand-
ing.
6. For that it addeth strength to our weak-
nesse.
7. For that it maketh glad the consci-
ence.
8. For that it is our *vinticum*, our refresh-
ing towards the end of our journey.

*For the affecting of the conscience, three things
are principally to be thought upon in the ve-
ry time of communicating.*

1. **T**He eternall love wherewith God the
Father loved us, when as yet we were
not, and provided all things necessary for
us.

2. The inestimable love of God the Son, who gave himself for us.

3. The unsearchable love of God the Holy Ghost, that every moment doth preserve us.

Christian considerations to be thought upon by every one of us, both before and after the holy Communion.

Before

1. **T**hat we call to mind, that as Almighty God appeared to *Moses* in the burning bush : so doth he also to them whose hearts are inflamed with the love of him.

2. That if in the law so many purifications were used, then in purifying our hearts under grace much more is required.

3. That if *Solomon* took much care to build a Temple for the Ark of the Lord ; what care ought there to be for the Lord himself of the Ark?

4. That the foure questions proposed unto *Jonab*, *Ion.* 1. 9. The first, *quod opus tuum*, what is thy work, or trade? the second, *que terra tua*, what is thy countrey? the third, *quo vadis*, whither goest thou? The fourth, *quis populus tuus*, what is thy people, or with whom livest thou? That these questions, I say, proposed to *Jonab*, every devout communicant ought to propose unto himselfe : as thus.

What

What is thy worke ? to do the will of God, or thine owne will ? What makest thou thy countrey ? Heaven or earth ? Whither goest thou ? After God or the world ? What is thy people, with whom thou conversest ? are they good or evill men ?

After.

First, to be carefull not to receive the grace of God in vaine, *2 Cor. 6. 1.*

Secondly, to resigne or consecrate the rest of our life to serve God, according to that rule of the Apostle, *Rom. 6. 19.* *As you have yeelded your members servants of unrighteousness unto sin ; even so now yeeld your members servants unto righteousness.*

Thirdly, that thou weigh with thy selfe, the reasons why thy life is to be dedicated unto God, of whom thou hast received a life of nature, a life of grace, and assured hope of a life of glory, in the world to come,

CHAP. LXVIII.

Devout considerations to be used after the receiving of the holy Sacrament.

Consider with what honour thou art prosecuted by receiving this holy pledge, in regard whereof all earthly honours are to be contemned,

2. Consider whilest thou doest communi-
cate, Thou art become a Temple of the Holy
Ghost; and that if Solomon so much rejoy-
ced when he saw the building of the Temple,
hast thou not cause much more to rejoyce in
the Temple, which is spiritual? In this Tem-
ple thou oughtest often to praise God, and
casting out evill thoughts, say, *This my soule
is become an house of Prayer.*

2. Consider that thou by often receiving,
doest become a living Sepulchre of Christ: I
think if thou had'st been present when hee
was taken downe from the Crosse, and belee-
ving he was thy Saviour, surely thou woul-
dest have been glad to receive his blessed bo-
dy in thine house.

*Meditations accommodated to the severall parts
and petitions containing in the Lords Pray-
er, which Prayer is wont to be
prayed after our receiving.*

Our Father

O My Father, what wilt thou I aske of
thee, being an evil sonne? Behold, I
aske of thee the Spirit of thy Sonne, that
without servile feare, and with much confi-
dence, I may receive thee, unto the unspeak-
able comfort of my soule.

Which art in Heaven.

Lord give me a taste of that felicity which
all

all thy Saints enjoy with thee in heaven, that henceforth I favour not earthly things, but heavenly, or things on high.

Hallowed be thy Name.

Give me grace, that for this benefit I may give thee laud and praise, and sanctifie thy name ; grant that in all my actions, I may seek not mine own, but thy glory.

Thy Kingdome come.

Evermore reigne in my hearr, which I do offer unto thee for a gift ; let not sin, let not the flesh, let not the dominion of Satan rule there, but thy grace only.

Thy will be done in earth as it is in heaven.

Teach me to do thy will, readily, willingly, joyfully, as thy Saints doe the same will of thine in heaven.

Give us this day our daily bread.

I beseech thee O Lord, to grant me an ardent desire towards this holy Sacrament, the true bread of Angels.

Forgive us our trespasses, as we forgive them that trespassed against us.

Give me remission of all my sinnes past, an hatred of the same, and a readinesse for the love of thee for the time to come.

And lead us not into temptation.

Give me grace to withstand the temptations of my Ghostly enemy, and, both in adversity and prosperity evermore keepe constancy of minde, that mine enemies prevaile not against me.

But deliver us from evil.

Deliver us from all our sins, that we may be presented unto thee, and unto thy service.

For thine is the Kingdome, the power and the glory for ever and ever, Amen.

Thou, O Lord, art worthy to receive honour and praise, and dominion for evermore, Rev. 4.11.

Of the vigilant care that a Christian ought to have of not falling away from a good and godly course of life.

CONCERNING the sin of relapsing or falling away from a good and godly course of life, we are first for to consider that he who doth truly repent, doth so bewail his evils passed, that he doth fully propose not to commit them againe, and that a vain repentance is that (saith Saint *Augustine*) which the same fault following doth defile. The lamentations for former sins are not effectual if the same sins are iterated. Wilt thou be a true penitent? Then cease from sin. Take heed thou say not, I cannot abstaine from sinne: God is faithfull, who will not suffer us to be tempted above that which we are able, 1 Cor. 10.13. *Non posse praevalere, non velle in causa est.* We are not able to resist; sin is preterea: we are not willing is the cause: So Saint *Augustine*.

Secondly, we are to consider that the sum and complement of all vertue, doth consist in perseverance: not he that runneth, but he that runneth unto the end attaineth the prize, 1 Cor. 9.24.

Thirdly let us call to mind, by whose instinct and motion we began this good work, and that the end thereof was to serve him.

Fourthly, who it is that would have us leave it off, to wit, the professed enemy of our souls.

Fifthly, that evill men do often persevere in evill, how much more should we persevere in good?

Sixthly, that for want of perseverance, an Angel lost heaven, *Adam* lost paradise.

Seventhly, or last of all, by perseverance we come to blessednesse; *Blessed is he that continueth to the end, he shall be saved*, Matth. 24.13.

A Prayer to obtain perseverance.

O Lord Iesus Christ, our most perseverant Love, thou which alwaies lovest thine, unto the end thou lovest them, thou hanging upon the Crosse, didst say, *It is finished*, thereby giving us a most excellent example of perseverance; make us O Lord, (in the service we have undertaken to serve thee,) that we may say with the Apostle, *we have kept the faith*: And with holy Job, *we will*

*will not depart from innocency whilest we live :
And with David, Thou O Lord hast kept us
from our youth up, forsake us not in our age ; but
good Lord continue with us unto the end, and
at the end. Amen.*

CHAP. LXIX.

*Unto a fruitfull receiving the Holy Sacrament,
three things are required.*

*1 That thou be sorry for sins past,
and intend to abstain from such
and such sins hereafter.*

*1. Purity of mind : 2 That thou lay aside all hatred,
for it is a Sacrament of love.*

*3 That thou remember who hath
said it, Be ye holy, as I am holy,
Lev. 19. 2.*

2. A right intention that
thou communicate.

1 Not of the custome only.

2 Not to please men.

*3 Not to appear outwardly
holy.*

3. Actuall devotion :
*1 That thou indeavour to pray
unto God without distraction.*

*2 That thou beest spiritually af-
fected towards Christ his Holy in-
stitution.*

*3 That thou come with all Hu-
mility and devout Reverence.*

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nion :
- 1 Give thanks to Christ, that he hath vouchsafed to come under thy roof.
 - 2 Be carefull more and more to worship him.
 - 3 Beseech him never to depart from thee, pray him to continue with thee alwaies, ever unto the end. So be it.

CHAP. LXX.

An admonition to the godly Reader, concerning the controversie about the holy Eucharist, against sundry reasons of Cardinall Bellarmine.

1. **V**Hereas every question in a case of Faith (godly and devout Reader) ought to stand forth at the Tribunal of Holy Writ, and there to be judged: Let it not seem strange unto any, if as once Paul appealed unto Caesar, so we by course allowable in law, do (evermore due respect had unto the authority of the ancient Fathers) in the first place, and that by good right make our appeals in cases of controversie unto the Holy Scriptures. For why? in these we not only finde the truth safe and sound, notwithstanding all the devices of evill men, endeavouring to corrupt the same, yet ever the same, and so confirmed by the consent of the

the Church, but also the means, of seeking not the same truth; which if wee follow as the best guide, wee cannot slip, erre, or bee deceived.

2. Now the meanes of seeking out the truth, may seeme by that of the Prophet *Jeremy*, or by him, in whom the Prophet spake, to be thus laid forth; *Aske or enquire for the old way, it is the good way, walk in it, Jer. 6. 16.* Our Lord and Saviour in the Gospell, in his reply to the Pharisees tempting him, *Why did Moses give them a bill of divorce?* Answer. *Moses did it for the hardnesse of your hearts, but from the beginning it was not so.*

Whence it appeareth, that by the old way we come unto the good way, by observing the first institution we find out the true Institution; all that are in doubt, all that erre, may by this meanes more easily come for to attaine and enjoy the same. When Almighty God promised unto the people of Israel, by the forenamed *Moses*, a forme of framing the Tabernacle and the appurtenances thereof, *Looke* (saith he unto him) *that thou make it after the fashion that was shewed thee in the mountaine, Exod. 25. 40.* The Prophet *Isaias* to withdraw the people from their Diviners and sooth-sayers, cries out, *To the Law and to the Testimony, Esay 8. 20.* When Christ casteth buyers and sellers out of the Temple, *Luke 19. 45.* He citeth that of *Jeremy 7 11.* *My house is the house of Prayer, but you have*

have made it a denie of themselves. The Apostle Saint Paul in 1 Cor. 11. setting downe unto them the true manner of celebrating the Lords Supper, saith, *For I have received of the Lord that which also I have delivered unto you.* If at any time the Fathers were in doubt concerning points appertaining to faith, by and by they repaired to the Oracle of the Scriptures; so Saint Ambrose, Let the Scripture be asked: so St. Augustine, Let us ask S. Peter and Saint Paul.

By this wee see the meanes of seeking out the truth, which is, how that the Fathers looke backe to the Apostles, the Apostles to Christ, Christ to the Prophets, the Prophets to the Law, the Law to the first pattern upon the Mount.

3. Now of long time, yea, too too long (O holy Christ) have we Christians contended about thy holy Institution: from the Fathers to Apostles; yea, O (blessed Saviour) we come with all reverence, and let us come hand in hand, to consider the first patterne, instituted by thy selfe, *Mat. 26. 17 Mar. 14. 12 Luk. 21. 19.*

And here first let the devout Christian call to minde, that he that said of the bread, *This is my body*; and of the wine, *This is my blood*, saith also of Saint Iohn the Baptist, *This is that Elias*; and of himselfe, *I am the doore, the true Vine, &c.* These, *Receive my covenant in your flesh.* By Baptisme we are buried with him.

214 *Meditations upon the*

Being many, we are one bread, one body, are usual phrases in Holy Writ.

4. Againe, what more meet then in a spirituall food to admit a spiritual sense; *we did all eat of the same spiritual meat* (saith the Apostle) 1 Cor. 10 3. Was it not given after Supper, and in small quantity? It is the Spirit, it is the Spirit that giveth life. I goe forward, but by the way, this pious consideration, gathered out of the words of Christ our Saviour concerning his own institution, doth easily shew that to be the nourishment of our soules, which is delivered in the Lords Supper, and doth withall manifest the great excellency thereof.

From the words of Christ I come unto the Apostle Saint Paul, a good interpreter of the same words, one that wanted not care of stirring up the Corinthians to reverence and devotion, about this Mystery. Now what saith the Apostle? He commands to adoration; he speaks not a word of transubstantiation, but only sheweth the dignity thereof, in shewing both the author and end.

5. Let us proceed to the Orthodox Fathers, that it may appeare (reverend Sir) that we neither upon a desire of contradiction nor upon hatred unto any, do imbrace an opinion newly broached; but look what we think, beleev'd and confesse in the main point of Christian Doctrine, the same also the ancient Church hath thought, beleev'd, and, with one

one consent taught ; and herein we take no little comfort, that although our faith doth principally rest on the word of God rightly understood ; yet it cannot chuse but yeeld us joy, that with the Orthodox Fathers, (holding rightly) we hold also that which is right. We acknowledge that of *Dion. Areopagite* (neither do we see why we should feare in this case, either the authors or the authority) in that in his divine Hierarchie, he calleth the Eucharist a most divine Sacrament. That of *Iustine Martyr*, where he saith, wee receive not these elements, as common bread, nor common drinke. That of *Tertullian* against the Marcionites, The bread which he tooke and distributed, Christ made his body. That of *Origen* upon divers places of the Gospell, When thou eatest and drinkest the body and blood of the Lord ; the Lord entreth under thy roof. That of *Saint Cyprian*, As in the person of Christ, the humanity appeared, but the Divinity was hid : so in the visible Sacrament a divine Essence communicates it selfe unto us. That of *Hilary*, speaking of the Trinity, Of the verity of the body and blood of Christ, there is left no place of doubt. That of *Saint Ambrose*, *De mysteriis ininitandis*, We have more excellent food in the Eucharist, then the Jewes had in Manna. That of *St. Ierome* in his Epistle to *Hedebia*, Here the Lord Jesus (meaning in the Sacrament) is both the-maker of the Feast, and the food.

Last

Last of all, (in stead of many) that of Saint *Augustine*, O with what purity of mind, with what chastity of body, is that sacrifice to be celebrated, where thou (O Lord) art both the Priest, and the Sacrifice?

7. But to break off the mentioning of the Fathers, lest in multiplying their names wee might seeme ambitious; we heare them all, (as it is meet) speaking with great reverence of so great a Mystery; but for disputing or reasoning about transubstantiation, we hear not a word. Let their writing be read over, and read over againe, and we shall find that they admit of a change, but what a one? Of the substance? nothing lesse; for it remains the same. Of the use? it is right, for sure in the Lords Supper it is heavenly and divine.

8. Whereas oftentimes in the Fathers we meete with these words, *Nature*, *Substance*, applying them to the efficacy of the Sacrament, wee are to understand that by these words they intended, first to draw the people from the outward signes to the Substance; & next to kindle, in the affections, both reverence and love.

9. Antiquity therefore is silent in the plea or defence of transubstantiation: Sure, yes, most sure it is, that the figurative speeches of the ancient Fathers do no way patronize this Paradox; the sobriety of the same fathers, let us, their posterity, praise and imitate.

10. And

10. And now that we may ingenuously confess that which is a plain case in the sight of God, and not flourish over the truth with colours of *Rhetorick*, or smother it with the clouds of deceit; we acknowledge that the dignity of this Sacrament is greater than words can express, yea, than the mind of man is able to conceive: If any will exact the efficacy of those five words, *For this is my body*, we answer, it is a great Mystery.

11. Truly we give, and that justly, great respect and reverence to the holy Eucharist; for whereas Bread and Wine are elements naturally ordained for the sustentation of the body, by the power of divine benediction they do receive a vertue, that being received of the faithful, they become nourishments of the soul: nay, they become means whereby we are sanctified both in body and soul, and are made the members of Christ.

12. But Christ (some say) in express words, calleth the bread his body, and the wine his blood. True, in express words also he calleth himself a Rock. Right well saith *Ensebius Emisenus*, comest thou to the Sacrament? Consider there the body and blood of Christ, wonder at it with reverence, touch it with thy mind, receive it with the hand of thy heart. Do not say, as the *Capernaïtes*, *Master, how comest thou hither?* But with the Disciples, asking no question, be glad thou dost enjoy him. He is honoured in this

Mystery, that was once offered upon the Cross.

Yea, but how can this be, that Christ, sitting at the right hand of God in heaven, should dispose of his body to us poor inhabitants in earth? Take here the answer of the Angell *Gabriel*, The Holy Ghost hath overshadowed it. From hence (saith Saint *Bernard*) To search is temerity, to know is life eternall.

13. Is it not a hard saying, *Unless ye eat the flesh of the Son of God, &c.* It is an hard saying to them that are hard of beleeving. The Disciples hearing that of their Lord and Master, *Take, eat, this is my body*, They take, they eat, asking no question: being confirmed in faith (saith Saint *Chrysostome*) they take and eat. Unbelievers hearing the same of our Saviour, they depart, they eat not, Saint *Peter* answereth, *Lord, thou hast the words of life*: others go backward, leaving the Lord of life. The Capernaite hearing, dreameth of eating naturally, grossly: the godly are assured of eating spiritually, and yet with all really.

14. Great was the authority of *Pythagoras* amongst his Schollars; if he said it, they were silent; but greater was, and is, and ought to be the Authority of *Christ* with beleevers; he saith it, and they beleeve. The Sun remains a splendent body, though Bats and Owls cannot endure it: the holy Sacra-

Sacrament remains an unspeakable Myſtery, though the carnall man doth not perceive it. In this caſe ſilence is the beſt eloquence, and the beſt expreſſing is not to expreſs: a godly meditation is ſafer than a Socraticall diſputing; diſcourſe of controverſie doth often abate devotion; diſcourſe of Pietie about this myſtery, is ſweeter than the honey or the honey comb.

15. The Paſſeover which Chriſt kept with his Diſciples, it was prepared in an upper room. When men brought unto him a man ſick of the Palſie, they in letting down the ſick, uncovered the roof of the houſe. The harder parts of the Paſchal Lamb were conſumed by fire; Myſteries are, if not contrary, yet often above reaſon. Well ſaith St. Cyril in his third Book againſt *Julian*, If humane reaſon waver in things ſenſible, how much more ſhall it do ſo in things beyond ſenſe? Faithleſs *Julian*, what if the Creation of the Angels exceed humane capacity, did not *Moses* well in forbearing to mention it? Aſſuredly, he did well. What if it cannot by reaſon be conceived how Chriſt ſitting at the Table, ſhould give himſelf to his ſuſtenance? Wilt thou therefore by and by imagine this or that change?

Let us rather honour Chriſt in his Myſteries, praiſe him for his mercies, be thankfull unto him for his benefits. Thoſe things which we comprehend, let us admire; thoſe

which we cannot comprehend, let us more admire: though words be wanting what to express, let not faith be wanting what to believe.

16. When all is done, the Devout estimation of the ancient Fathers, concerning this holy Sacrament is not lightly or loosely to be passed over, whose example for piety let us set before the eyes of our mind.

17. Notwithstanding, we look not so much in this case what the Fathers (who were no babes) for the first six hundred years have determined, as what Christ saith, who is before all. But be it, let antiquity prevail; which way soever men turn them, for these curious and needless disputes, sure they were not from the beginning.

18. And now a little to take a survey of the beginning and progress of the doctrine of transubstantiation, when now the envious man watched to sow his tares amongst the wheat, which is of grains the chiefest; to corrupt gold, which is of metals the purest, to draw away the minds of men from the pledges of their salvation, amongst which the holy Eucharist is not the least; this he did not so much by opposition, as by subtile guile, stirring up curious fancies to seek and search out reasons of the secret counsell of God, and to say with them in the Gospel, *Master, how comest thou hither?* *Joh. 6. 25.*

19. One Berengarius in the Year 1028,
was

was the first that came upon the Stage to act this Tragedy: by him were kindled such sparks as after brake out into great and fearfull flames. The matter is rosted to and fro in the time of *Nicholas* the second, Bishop of *Rome*. In the year 1040. *Berengarius* abjured his former assertions, were his latter thoughts the wiser? This I stand not to discuss, dispute he that will.

20. The Church in the mean while, who ought to have followed the counsell of Saint *Paul* to *Timothy*, in suppressing questions that cause strife, did clean contrary, in adding more and more daily a multitude of questions so long, that those sparks kindled by *Berengarius*, began to encrease, and set all (as it were) into a most hideous combustion.

21. An assembly of religious men came together in the Council of *Lateran*; in this rufull estate of things what is done by the Council? Doth it appease Debates? No: Doth it call back this holy institution of Christ to the ancient practice? It endeavoured nothing less, only it promulgates a new and unheard-of doctrine of Transubstantiation; and why might not the Council establish the word Transubstantiation, as well as the first Council of *Nice* did the word *ὁμοῦς*, the first Council of *Epbesus*, the word *ὁμοῦς*; which both were established by Councils, and after received of the Christian world? There was neither the

same authority to decree, nor the necessity of doctrine to be decreed in this, as was in the two before-named Councils : what, did not time decay ? *alas parentum, &c.*

22. After this, the question comes to be handled by the Master of the Sentences, whom the School Divines do follow : is the controversie appealed ? Disputed it is to and fro by many subtilties. Here the multitude of questions is able to confound the Reader, and the divers turnings and windings able to bring the happiest wit into a Labyrinth. At one time the doubt is about the Power of God ; at another, about his Will : Now, of the existing of substance with accidents ; then, of accidents without a substance : Sometimes, of annihilating of former natures ; sometimes, of transelementing the same. In this *Chaos* there is nothing found certain, save that uncertain dream of Transubstantiation.

23. Whether or no, this were pleasing to that blessed Spirit, who willeth us to be wise unto sobriety, let all men judge.

24. The Bethshemites, of whom we read in 2 King. 6. were happy in enjoying the presence of the Ark of God, but falling to be curious, by prying into it, they suffered just punishment for their curiosity. The Church of Rome was happy while it enjoyed the presence of this holy Mystery (had it known her own happiness) when for a thousand years

years together, there was never heard of the name of *Ubiquitary, Sacramentary*, or the like ; no division of the East against the West Church, or of the West against the East : all agreed about the truth of this holy Mystery, but when once men would press into depths inaccessible, rend away the veil, and intrude themselves into the Holy of Holies, good Lord with what a spirit of giddiness were they whirled to and fro, as he of whom the Comical Poet maketh mention, which way to betake him he knew not ! This it is to run into needless mazes.

25. To get credit to this new found Doctrine before mentioned, miracles are reported : but what ones I pray you ? Not those of Saint *Cyprian*, or *Nazianzen*, or *Opiatus Milevitanus*, or even of *Swins* himself, which were to set forth the dignity of this Sacrament, this had been tolerable, and not mentioned of the Fathers without cause : but miracles (I say) are reported (or rather indeed feigned) to confirm men, yea, to seduce men, were they over credulous by this mean in this Doctrine of Transubstantiation, which was no way allowable ; for GOD stands not in need of these.

26. To conclude the whole proceedings, and tumultuous differences raised concerning the question of the holy Eucharist ; in brief, let this suffice men observing

no mean, about the mean and manner of Christs presence in the Sacrament ; that they have done much hurt by their boldness and curiosity, it appears more clearly then the noon-light,

27. In this mean space, all things now tossed and tormoiled, there arise upon the clean contrary part a kind of men prone and apt, not so much to the alteration, as indeed to the utter ruinating of things ; into which kind of men, it were to be wished, that the Common-wealth, yea, the Church of Christ had never saine : Men that have not any thing of true Religion, but only a bare outward shew ; men that are wont to account it great piety to censure others to be impious ; these are those that under a pretence of avoiding superstition, will observe (in a manner) no pious duties of true Religion, and especially in celebrating the Lords Supper after a rude and unmannerly manner, they neglect all devotion : Is the Communion celebrated well ? A badge it is of our profession, a familiar assembly of guests, a remembrance of somewhat passed : Take ye, eat ye, sit ye, stand ye ; there is no other gesture required, than what is used in publike meetings ; what need any mention of the Body of Christ which was broken and given for us ? Of the Bloud of Christ that was shed for us ? Take ye, eat ye, drink ye. O blessed *Paul*, if thou

thou didst live, thou wouldst tell these men, they ought upon fear of judgment to discern the Lords Body.

28. Was there a punishment inflicted upon him that would make the Law of *Moses* of none effect, and shall he go without punishment that would make this divine institution of the Son of God of none effect? The irreligious opinion of these men with whom nothing is true but in opinions, whom nothing can please but their own fantasies; with whom nothing is sound but in shew; the assertions, yea, the worst of these mens assertions, our adversaries of the Church of *Rome* do often but unjustly term our Axioms, or principal points of our Religion, whatsoever any bold spirited man, whatsoever any unlearned, whatsoever any less godly, shall set abroad, either against faith, or good manners, appertaining to the holy Sacrament, we straight are censured and condemned (without all Christian charity) of Heresie, and as the Authors and defenders of such impieties.

29. Wherefore they are in this case to be requested, that at last they would see and consider our reverend respect had towards this holy Mystery, agreeable to antiquity: we do confess, with all good conscience, that the worthiness of this Sacrament is greater than either the force of any mans wit, or copiousness of his eloquence, is able to express, or conceive.

30. And here we cannot but marvell, and desire to marvell, that Cardinall *Bellarmino* doth so lightly pass over the words of *Calvin* mentioned of him, as it were by chance: I am not ashamed (saith the same *Calvin*) to acknowledge mine ignorance in this Mytery.

31. Well saith *Fulgentius* against the *Arrians*, True faith hath never superfluous, but it ever had and hath just reasons. So also *S. Cyril*, Mysteries are offered to belcevers, not to questioners.

32. Albeit then the manner be not of us over-curiously enquired, or searched after, yet the same presence of Christ is acknowledged, which Christ himself would have to be acknowledged: we say with Saint *Ambrose*, that there is not taken from bread the substance thereof, but that there is adjoynd the grace of Christs body, after a manner ineffable.

33. It was no other but a shadow of this benefit, that was of old given to the Jews in the Ark of the Covenant, and yet *Solomon* did so admire it, as that he said, *And is it credible that God should dwell with men?* 1 King: 8. 27.

34. We often marvel and condemn the Jews, that having Christ amongst them, they did not acknowledge and receive him in that manner they ought to have done: let us consider Christ among us, and invert that saying of the Husbandman, This is the heir, let us take him.

him, receive him, believe in him, and the inheritance shall be ours.

35. Last of all, concerning the controversy about the holy Eucharist, between two extremes (whereof we have heard) let us embrace the mean, let us with a sincere faith apprehend the truth; apprehending, let us keep it; keeping, let us adorn it with godly manners.

36. And now to draw in, as it were, the sails of this admonition, (godly Reader) seeing that this Divine Institution was left by our gracious Redeemer, both for the inward peace of the soul, and outward of the Church; who can sufficiently lament to see the dissension, that hath miserably divided the Christian world, and discord that hath risen about the same? Let us call to mind, that God is not the God of dissension, but the God of peace. Let us all forbear on both sides, needless and unprofitable disputes. Unless thou Lord hadst said it, *This is my body, this is my blood*, who would have believed it? unless thou hadst said, *O holy Christ, Take, eat, drink ye all of this*, who durst have touched it? who would have approached to so heavenly a repast, hadst thou not commanded it? *hoc facite, do ye this?* but thou commanding, who would not joyfully come and communicate?

37. Let us then hold captive humane reason, and prepare our selves unto the fruit of this

this heavenly Manna. Unnecessary disputes bring small profit; we may with greater benefit wonder, than argue. Then are the works of God most truly conceived, when they are devoutly admired.

*The Peroration, or summing up by Prayer the
Admonition about the Controversie.*

1. **G**OD of his mercy grant that this excellent league of love and charity, left by the Saviour of the world to his Church, and commended unto us by the love of him who loved us, and gave himself for us: God grant (I say) that, all contentions laid asleep, we may on all parts accord about this league of love, and let men and Angels say, *Amen.*

2. Great differences, acute disputes, have long since been had; in the mean space (mercifull Lord) what barrenness of piety is there found? Many are become weary with striving: some, even with looking on, and beholding them that strive: a third sort, in hearing and reading distractions on divers parts, most (which is to be lamented) are slow and frozen in piety.

3. The Question about the Sacrament, hath now many years been controverted in the Church. The Authors of Sects and Heresies, as the Anabaptists and Arrians, and such like, they are neither Orthodoxall, nor of this house with us; but this unnaturall strife is domesti-

domesticall, which God cease.

4. Now whereas we see no end of contending, and small hope, in regard of men, of ever seeing an end to contention, let us all joyntly beseech our heavenly Father, that in seeking peace we may go one before another, that all being to attain Christian unity, and carefull of our own salvation, we may glorifie our Father in heaven.

5. Let the last necessity find us ready, which will surprise them that are unready: let our uncertain end strike into us a certain foresight of our end, which, according to the Wiseman, we should remember, and let enmity pass. Future blessedness, attained it may be; for the excellency thereof, rightly conceived it cannot be. In seeking so great a good, the best mean is, to observe no mean.

6. To draw to an end, although in regard of the continuance of the before-named blessedness, there be no end; Let us every one dispose himself unto that day, which doth assign to every one his eternall mansion, where there shall be no more Night, where there shall need no light of the Candle, nor of the Sun; where the Lamb is the Lamp, in that blessed vision of the Lord Jesus; unto which let us, according to the counsell of the Holy Ghost, proceed by one rule, *Phil. 4. 15, 16.*

Glory to God in the Highest, on earth peace, and towards men good will,

CHAP. LXXI.

*Godly Meditations upon the Passion of our Lord
and Saviour Jesus Christ, necessary to be
used before and after the holy
Communion.*

AS there is no one thing that more apper-
taineth unto our salvation, then the pas-
sion of Christ our Redeemer, nor any benefir,
for which we ought more to give thanks: So
there is no subject more worthy of our best
and best disposed meditation to speak of, to
confer of, to remember, to meditate, of more
consolatory, than is the subject of our Saviour
Christ his blessed passion.

Again, we ought more to give thanks to
God for our Redemption, then for our Crea-
tion, for these causes:

1. The first is, If man be obliged or bound
to God, for that of nothing, by His very word,
he was created: now by sin to be made less
than nothing, and then to be re-made is much
more.

2. The second is, for that God shewed
more love by redeeming Man, than by crea-
ting him; for before he was created, man
did nothing whereby he deserved to be crea-
ted; but after he was created he sinned,
and deserved that his first being should be de-
stroyed:

stroyed: wherefore far greater was the benignity and mercy of God in redeeming man, than in creating him

3. The third is, for that the benefit of Creation had not profited man, without the benefit of his Redemption.

4. The fourth is, for that in the Creation God gave man himself, but in the Redemption God gave himself for man.

5. The fifth is, for that it was a great thing that we were his work, but a greater is it in that we are his price.

Wherefore the devout Christian ought often by contemplation to look up to Christ crucified, (especially having a remorse of his sins) as the people did in the wilderness look up to the Serpent that was lifted up, when they were stung of Serpents.

The fruits of this Meditation.

THe first is, to receive curing and comfort: *In all my afflictions (saith S. Austin) I find not any more effectually remedy than the wounds of Christ, in which I securely sleep: Nay, this Meditation doth make afflictions sweet (saith S. Gregory) as the wood did, that sweetened the bitter waters.*

The second is, it incites to all Vertues, and is a remedy against all Vices; it incites to Humility, Patience, Prayer, and such like: *it averts the mind from all vices, Quando occurrat*

currit turpis cogitatio, fugio ad vulnera Christi (saith S Bernard :) Nay, quando demon insidiatur, *fugio ad vulnera Christi, & fugit à me tentator*. When any evill thought assaults me, I flie to the wounds of Christ : when the Tempter doth assault, I flie to these wounds of Christ, and the Tempter flies from me.

The third is, it stirreth men up to praise God, as the people did when they were delivered in the red Sea : if we have any thankfulness, this should move thankfulness.

*A Colloquie of the Soul with Christ
touching the Passion.*

Soul.

LORD, wherefore didst thou suffer thy self
to be sold ?

Christ. That I might deliver thee from servitude.

Lord, why didst thou pray so much ?

That I might appease Gods wrath against thee.

Lord, why didst thou suffer fear and trembling ?

That I might make thee secure, and of a good courage.

Lord, why were deceits intended against thee ?

To deliver thee from deceits.

wherefore didst thou sweat bloud ?

To wash away the spots of thy sin.

why

why wouldst thou be taken?

That thou mightst not be taken of thy
ghostly enemies,

why wouldst thou be bound?

To loose the bands of thy sins.

why wert thou denied of Peter?

To confess thee before my Father.

why wouldst thou be forsaken of the Disciples?

That I might be with thee untill the day of
judgment,

why wouldst thou be accused?

To absolve thee,

why wouldst thou be spitted upon?

To wipe away thy foulness.

why wouldst thou be whipped?

That thou mightst be freed from stripes,

why wouldst thou be lifted up upon the Cross?

That thou mightst be lifted up to heaven.

why wouldst thou be crowned with thorns?

To crown thee with glory.

why were thy arms stretched out?

To embrace thee, O fainting Soul.

why was thy side opened?

To receive thee in.

why didst thou die amidst two thieves?

That thou mightst live in the midst of An-
gels.

CHAP. LXXII,

*Of the manner in particular how to meditate
of the Passion.*

LET the devout Christian call to mind how Christ our blessed Saviour suffered in every part of His body; how His head was crowned with thorns, His eyes covered with tears, His face full of spittings, His mouth full of gall, His ears full of contumelies, His shoulders full of lashes: how He had His hands pierced, His side opened, His feet fastened unto the Cross, His whole body strained and stretched out.

After this, let the devout Christian meditate of his Saviours Agony in the Garden; for the sins of the Garden; of His sweat in a cold night, when His Prayers went up, and the drops of the blood ran down: of His hanging upon the Cross, when he seemed as it were forsaken of His friends in earth, and his Father in Heaven: of the bending down His head, and giving up the ghost with these words, *Father, into thy hands I commend my Spirit.*

Here let the devout Christian stand amazed, at the height and depth, the length and breadth of the love of Christ.

Last of all, let him consider what good effects this meditation ought to work in him,
to

to wit, of humility, patience, love, duty, reverence, and thankfulness to his Redeemer. Who would not be humble, calling to mind that the Son of God humbled himself unto the death of the Cross? Who would not be patient, considering his patience, who as a meek Lamb opened not his mouth before the shearer? Who would not love him, who laid down his life for us miserable sinners?

Certain brief Petitions to follow the former Meditations.

SON of God, Redeemer of the World,
Have mercy upon us.

By thy tender love to man,

Have mercy upon us.

By the institution of thy last Supper, before thy suffering,

Have mercy upon us.

By thine Agony in the garden,

Have mercy upon us.

By thy hard beating and scourging,

Have mercy upon us.

By thy crowning with thorns,

Have mercy upon us.

By thy bearing of thy Cross when thou wentest to death,

Have mercy upon us.

By the piercing of thy hands and feet,

Have mercy upon us:

By

By the lifting up of thy most holy body upon the Cross,

Have mercy upon us.

By the love that thou hadst hanging three hours on the Cross alive,

Have mercy upon us.

By thy holy tears shed upon the Cross,

Have mercy upon us.

By thy thirst, and receiving gall,

Have mercy upon us.

By inclining thy head upon the Cross,

Have mercy upon us.

By giving up the ghost,

Have mercy upon us.

By all the labour and weariness, sorrow, and heaviness that thou sufferedst from the day of thy Nativity, unto the hour of the departure of thy soul from thy body,

Have mercy upon us.

By thy glorious and powerfull Resurrection,

Have mercy upon us.

By thy marvellous ascension into Heaven,

Have mercy upon us.

By thy divine consolation, and sending down of the Holy Ghost upon thine Apostles, comfort us Lord evermore by the same Holy Ghost, and,

Have mercy upon us.



GODLY
MEDITATIONS

UPON

The Divine Presence,

TO

Stir us up to a continuall care of
walking in the waies of God,
after our receiving the
LORDS SUPPER.

CHAP. LXXIII.

*How excellent and how overfull an exercise it is
to place God as present in all
our actions.*

Very many excellent, as also profitable,
means and exercises are for the obtain-
ing of vertue; amongst which notwithstanding

ing there is none is more behovefull or commodious than this whereof we are now about to intreat, *viz.* the Divine Presence, if (as it ought) it be rightly applied: for whatsoever good reflecteth in any other, the same in some sort is comprised in this. In a spirituall life, what profit is reaped by other means, the same by this exercise may be obtained.

This one only of setting God ever before us, doth move, and encourage the servant of God to be truly careful in all his actions; it doth kindle in him a desire to use all other good practices, that the wholesome aids and necessary helps for the purchasing of true and sound vertues, may be at hand; that the heavenly knowledge for the enlightning of our understanding and spirituall strength for the purging forth of our will, may be daily granted of God. And thus that is verified which we said, namely, this exercise to be as it were the sum and recapitulation of all other. If therefore the servant of God, being desirous of spirituall proceeding, doth fear to be forgetfull of so many healthfull waies, which he hath either heard of from religious men, or read in books, to be necessary for the attaining the perfection of a spirituall life, let him at least be mindfull of this, and exercise it in this manner: for with this care he shall bring to pass, that all other which did seem to be utterly forgotten, shall (when need requires) be freshly recalled

called to mind. Again, if any one being desirous earnestly to please God, (which all ought for to be) and in all things to obey his heavenly will, (after reading in godly books, so many experiments and admonitions, the means to lead a godly and devout life) be suppressed in mind, thinking it, as it were, impossible to make use of all these exercises, let him be of good courage, for behold with one preservative all difficulty is taken away. To this one exercise by Gods assistance, he may seriously apply himself, and he may discern his heart so to be kindled with an heavenly desire, and with the will of God so framed and conformed, that all other means and remedies shall by divine inspiration presently come into his mind, as occasion shall serve, both for the embracing and exercising of any whatsoever vertues, and also for the banishing and vanquishing temptations, howsoever grievous. For truly, God whom he doth behold present with him, and in whom he doth heartily repose all his trust and confidence, and of whom he doth earnestly desire succour, even he in his good time and place, doth minister whatsoever is necessary in that exercise, and doth deliver unto him both knowledge and strength to use all mens requisite to this purpose: For God doth never leave them destitute of the seasonable aid of his grace, who do (as is meet) lead their lives as in the sight and presence of his divine Majesty.

CHAP. LXXIV.

How greatly this Exercise is commended in the Scriptures, and how speciall a care the servant of God ought to place therein, being desirous to proceed in godliness of living.

OF that which hath been spoken, the servant of God may easily collect, that even as there is need of care and diligence to be used in all exercises and godly means, that profitable vertues be obtained; so a far, a greater and more fervent study is required in this practice; namely, of the presence of God apprehended by the eyes of the understanding, or to be placed before the eyes of the mind, because this, amongst the residue, hath the preheminance, as one hath wisely exhorted, who saith, Amongst all holy exercises, let this be cared for, and therein strain or stretch out all the faculties of thy soul, that continually, which is to say often, thou maiest lift up thy heart to God, and to the meditation and love of heavenly things. Wilt thou attain to purity of soul? Alwaies lift up thy heart to God; this only is the cause that so few come to perfection, because they spend their time in exercises and means
lest

less profitable, and neglect the chiefest. And he addeth, Labour thou to unite thy soul with God, and to have him fixed in thy memory; advance thy desires, and the whole affections of thy heart unto him: and although an hundred times in one hour thou beest distracted in mind, be not therefore dismayed, but alwaies have recourse to thy purpose. Let the words of the holy and reverend Fathers move thee to frequent this exercise, who have exhorted us to the practice hereof with a generall consent, as being instructed of one Master, namely, the Holy Ghost.

But this Doctrine the holy Fathers have derived out of the Fountains of holy Scripture, wherein often, and with gravity of words this exercise is commended; and that we may the more truly understand the necessity and excellency hereof, and that it may the more deeply be impressed in our hearts, with divers forms and manners of speech (wherein notwithstanding is but one and the self-same meaning) the Holy Ghost doth inflame and stir us up to that exercise, according as David saith, *Seek ye the Lord, and ye shall be confirmed; seek ye adwaies his face: By his face* (saith Saint Augustine) there

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is meant his presence. And therefore alwaies to seek the face of the Lord, is to be iustified as in his presence, and to turn the desires and love of our hearts to him. And in another place he saith, *My eyes are alwaies to the Lord*: the eyes of the soul are the understanding and memory, which daily meditating and embracing God, do draw the affection of the heart with them. And from hence he doth gather, that God doth deliver such a one from the baits of the Devill, that is, he doth minister strength to him, where he shall the less yield or faint under temptations; for presently he addeth, *And he shall pull my feet out of the snare*: And this is that which the Holy Ghost doth by the Wise-man require of all; *In all thy waies think upon God*; and he will direct thy goings; *In thy waies*, that is, in all thy actions, both inward, and outward: *thy footsteps*, that is, he will direct all the affections and desires of thy soul, and all the exercises of thy body to his glory, by enlightening and moving thee, that in all things thou shalt frame thy will according to his heavenly will.

This also is a most worthy exercise, (*S. Bernard* being witness) which *S. Paul* hath commended to his disciple *Timothy*, saying,

most holy Sacrament. 243

saying, *Exercise thyself in godliness, for bodily exercise is but little profitable, but godliness is expedient for all things:* For he would have this godliness to be a continuall mindfulness of God, and a daily direction of our souls, to the understanding of his will, and to love and embrace him.

The Apostle here (as many holy men do affirm) calls the exercise of the body, mortifications and outward repentance, with which the body is punished for the reconciling us to God. For although these actions are excellent and healthful, yet notwithstanding if they be compared with the exercise of the Divine Presence to be placed before our eyes, it may be said that the fruit of them is but small, and though they are profitable to some men, yet they are not so to all, for they are also to some sometimes hurtfull. They may be convenient, if they leuell at a wholesome end, but if it be otherwise, they do rather hinder. And therefore we determine sometimes to moderate them, sometimes not to use them at all. But this heavenly exercise is most profitable to all men of what state soever, both because it is spirituall, and insisting in the soul, and also because herein is true godliness.

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Here is Gods worship exercised, which doth chiefly consist in the inward deeds of Faith, Hope, and Charity; for what is it else to behold God as present, but to lift up our heart to him, to believe in him, to love him, and to sigh after him with mourning? This holy exercise (I say) the Scriptures do often repeat in those places wherein they do commend it; that is, that we may pray without ceasing, *Eccles. 18; Luk. 21.* and that we may watch in our prayers, *2 Thes. 1.* For truly our thoughts and desires are voyces and words with which our soul doth speak; and therefore so often as we (meditating of God as being present) do direct or lift up our cogitations and petitions to him, it may be truly said that we do pray; and if we do it very often, or most often, it may be most rightly said, that we pray alwaies, and without ceasing. For although in the holy Scripture the vocall prayer is also commended to us, even as truly it is commanded principally unto the Ministers of the Church; notwithstanding, in the places above mentioned, the prayer of the mind, which is only in the heart, is also praised. The vocall prayer hath times and certain hours limited of the Church, in which space of time the
foresaid

foresaid Prayer is used ; but the prayer of the mind hath not so, it doth comprehend all time and place; for at all times, and in all places we may have God present, and we may direct our prayers and petitions to him. For what a man doth often, and as it were ordinarily, in the usuall manner of speech, he is said to do it alwaies. And in this sense, the holy and expert men have satisfied that advice or precept of praying continually.

Neither doth this attention to God hinder the function of outward works in the servants of God ; yea, it doth greatly further them, that they may be done diligently and perfectly, according to an earnest desire and zeal which God doth participate to men of this sort, who are busied as in his sight : Yea, for his great mercies sake he doth impart to some so admirable and notable gifts of his grace, that not only without labour and difficulty, but also with exceeding great pleasure and facility, they may have their heart affectionously conjoynd and united to God.

Wherefore with a great and chearfull mind every one ought to apply himself unto this holy exercise, and he shall easily understand how ready God

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is to stay as present with us ; as often as it shall please him to behold us, let us speak to him, and familiarly talk with him. From whence doth proceed such aids and helps, that what doth seem hard to the strength of nature, yea, impossible, it may be made most easie and pleasant to any one.

That one may have access to an earthly King, and that he may speak and intreat with him, in very hard, neither may it be obtained, but by the favour and grace of many ; yea, there is need of the labour and service of many years, before they can come to familiar acquaintance with the King : but God, although he is endued with infinite Majesty and glory, he is alwaies prepared in every hour and moment to admit us into his sight, that we may lift up the eyes of our minds to him, to behold his beautifullness and greatness, to desire his glory, to love his goodness, taste his sweetness, in being busied familiarly with him, and in requiring some grace of him. Neither only is he prepared to do this, but he doth also wish and invite us with most great rewards propounded of his favour and glory, that we may do so. Neither doth he bid some only, and those that excell in holiness, as there
have

have been many ancient holy men, who have given themselves wholly day and night to Divine service; but also all the faithfull, as many as with a pure heart do seek the honour of God, and do serve him.

O how devoutly and religiously do they perform their duty, who do desire, and carefully seek such a good, who do not neglect such an honourable exercise, whereby they may have God alwaies present, and continually enjoy his company! They may truly fear, whosoever refuse in this life, to use this so heavenly a benefit, that in the hour of death the gate will be shut, as to the ungrateful, and to them that neglect the clear sight and contemplation of God, as being present, which then shall be open only to just and blessed men.

CHAP. LXXV.

Of the exceeding great fruits of the divine exercise ; and first of all, of the fruit of pureness of mind.

NOW, to the intent that we may be stirred up to frequent this holy exercise with more earnestness, let us consider what effects it worketh in the mind, and that it may take the deeper impression, let us set before us some examples. Amongst vertues and the gifts of God, which are had in price with men of God, *Pureness of heart* doth challenge the first place, as that which doth yield habitation or dwelling to the divine Majesty: Hence it is vulgarly said, *Prov. 22. He that loveth pureness of heart, the King shall be his friend*: That is, God the King of Heaven and Earth. This pureness we shall attain and preserve, if we behold God even present with the eye of our mind ; if it be otherwise, and if man forget God, neglect to consider that he is seen of him, that he doth live, and do all things before him ; the next thing is, that (having the reins loosed) he by and by falls into sin, and continueth therein, according to that of the Psalm,

Psalm, God is not in his sight, therefore his waies are become wicked.

For as the very thought, so the inordinate desire of earthly things doth defile the soule by sin, and doth put God out of the same: so in this exercise, because man doth place his cogitations on God, and after cogitations godly affections do succeed, it comes to pass that thy mind by little and little is taken away from the love of earthly and transitory things, and by this means is purged and renewed. S. Bernard found this by experience in himself, as he humbly confesseth, out of divine inspiration, for the edifying of others, saying, *You ask, whereas the waies of God are hard to be found out, how I come to know them: It is quick and lively; as soon as the divine Presence comes into my mind, it awakes my sleepey soul, it stirs up, it moves, it softens, it wounds my heart, which is hard, stony, and ill-affected; it begins also to pull up, destroy, build, plant, water that which was dry, enlighten that which was dark, open that which was shut, enflame that which was cold, and also to righten that which was wrong, to make plain that which was rough: so that my soul doth now bless God, and all that is within me doth give praise unto his holy Name. Thus S. Bernard,*

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whereby he doth testifie what wonderfull things God wrought in him, when he had him present in his mind.

Neither doth the Divine Presence effect this only in the servants of God, but also it brings to pass in great sinners, that their hearts be purged from the contagion of sin; for being hereby admonished, they do lift up their heads from the bed of sin, and being moreover assisted with divine light, they do consider themselves to be in the sight of God, who is judge both of quick and dead, who being present, doth see as often as they offend: hereupon being stricken with shame and horreur, they dare not any more commit wickedness, but wonder at their former blindness, that so rashly and boldly, as if no God or Judge had seen them, they ran headlong into all evill.

It is storied of that infamous harlot *Thais*, to whom when *Paphnutius* (a holy man) came into a secret and solitary place, that she said unto him, *Here can I not be seen, but of God only, or of the Devil.* To whom *Paphnutius* answered, *Go to then, if God see thee with most pure eyes, with what forehead darest thou sin in his sight?* Forthwith (saith the Story) the beam of heavenly light cleared

red her mind, whereupon she began with great shame, yea, with capitall hatred, to detest her former wicked life : insomuch, that in the midst of the City of *Alexandria* she burnt all those things which she had gathered together by her sinfull trade, and vicious course of life, and betook her self unto a strait and penitent maner of living, sequestering her self from the world for the space of three years, untill she died.

The same hapned to another by the means of holy *Ephrem*, who coming to a sinfull woman, asked her, if she durst commit her wonted sins in the midst of the City *Edessa* ; who answered, *I dare not ; for shame doth forbid me to commit those things in the sight of men.* To whom *Ephrem* said, *Know thou, that though thou committest evill in the most secret place, and remote from the eyes of men, yet thou art seen of God, who is every where present ; if therefore shame do deter thee from sinning, and the fear of men, much more should the fear of God do the same, which doth punish the shameless sins with the paines of hell.* Which admonition did so terrifie her with sorrow for her sin, that forthwith she took her self to a penitent course of life.

These are the excellent effects of the
divine

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divine Presence, when a man doth see the same seriously before his eyes: for with what countenance dare he commit so foul an act, as some sin is, before God, considering how infinitely he hateth sin and punisheth wickednesses with great severity, which will not leave sin unpunished, either in this life, or in the life to come? *S. Austin* considering this, saith, Lord, when I call to mind, that thou observest my waies, and hast a watch over me day and night, and spiest out all my steps, as if forgetfull of all thy other creatures, thou didst on'y mark me; I am suddenly confounded with fear and shame, because there is a great necessity laid upon me of living uprightly and well, because we do all things in the sight of a Judge that seeth all things. Hence to *S. Augustine*; whereby we understand how great force a consideration of the Divine Presence hath, to make us beware of sin.

CHAP.

CHAP. LXXVI.

*How by the contemplation of the Divine
Presence, temptations may be over-
come, and perseverance in
vertue attained.*

THe contemplation of the Divine Presence, doth not only make us, that we repent of sins committed, but also that we fall not into them again; for while we place God, (as beholding him alwaies present,) and lift up our hearts to him, there is stirred up in our minds a certain desire of vanquishing our ghostly Enemies. Neither is the divine aid and assistance hereunto wanting; wicked Elders insulted after *Susanna*, that chaste and innocent Woman, threatening her death unless she consented unto their sinfull desires; let us see by what way or mean she resisted this temptation; to wit, she considered that she stood in the sight of God, whom she so placed before her eyes, that (raising up her mind against temptation) she chose rather to lose the reputations of her family, than to consent to sin: For
thus

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thus she answered, *I am in a great strait, if I do this thing, death is present : if I do it not, I cannot escape your hands : it is better for me not doing it, to fall into your hands, than to sin in the sight of the Lord. O worthy saying, and worthy to be used in every temptation of the Devill, and the world ! I will rather endure death, than sin in the sight of God.*

The valiant Souldier, when in war-like conflict he considers the eyes of the Emperour or Captain to be upon him, he fighteth more courageously ; for he knows that it is in the power of the Emperour or Captain, after the victory obtained, to distribute the spoils, and reward the well deserving. What should not the Souldier of Christ do in his daily Combat with the Devill, the World, and the Flesh, seeing the eyes of the Divine Majesty cast upon him, remembring the eternall rewards, while he knoweth that in the very conflict divine assistance will not fail him.

The verity of this, daily experience doth confirm ; for, if it happen that some servant of God (occasion being offered of wrath and anger) to be unmindfull of the divine God-head,
neither

neither ordinarily to lift up his heart to God, we see that he doth easily slip, or fall into words of impatency, or at least to have some perverse cogitations in his mind; but if he have his heart erected to God, and refer all his pious desires to him, he is soon at quiet, neither doth his mind give place to turbulent perturbations.

Palladius visiting his friend *Diocles*, amongst other documents received from him (being a holy man) this was one: *A man* (saith he) *without the contemplation of the Divine Presence, is either a Devill or a Beast; a Beast, if he give place to the temptations of the flesh and carnall delights; a Devill, if to wrath, arrogancy, and the like.* When *Palladius* asked him, by what means a man might have his soul quiet, and alwaies fixed upon God, he answered, *So often as the mind is occupied in any godly cogitations, which do direct to God, then it is fixed with God; but when it forgetteth God, then it becomes a Devill or a Beast.* This he understood to be done not only when a man falls into any great or capitoll sin, but also into some lighter sins, whereby he is made
like

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like either a Devil or a Beast. Wherefore the servant of God may in no case neglect at any time the Divine Presence, especially when occasions are offered of wrath, impatience, pride, unlawful desires, and such others. He may not (I say) at any time neglect with watchfulness to lift up his mind to God, to crave by prayer his daily assistance.

CHAP.

CHAP. LXXVII.

How by this exercise of the Divine Presence, stability of heart, the perfection of vertues, and outward cleanliness are attained.

AMongst those excellent good things which are got by this holy exercise, stability of heart is numbred to be one; for first of all it is manifest that man was created for this end, that even in this life he should be firmly joyned unto God by contemplation and love, and in the other heavenly life by clear vision. Now after that he hath separated himself from God by sin, and hath turned unto the creatures, beginning to seek rest in them, although that he had never found that he was made for them, or that any desire of them could satisfie him; hence it is, that his cogitations and desires do transport him sometimes this way, and sometimes that way, and so he falleth into great instability of heart, which the Prophet *Jeremy* bewailed in this manner in his *Lamentations*, *Jerusalem hath sinned a sin, therefore she is made unstable, erring from one place to another.*

And

And surely the soul vexed with divers desires of earthly things, is much troubled; hereof comes the divisions of the heart: for so many divisions there are, as thoughts and studies to which it diverteth. Now, in divisions things are destroyed and consumed, according to that of the Prophet, *Hos. 10. Their heart is divided, therefore they shall perish.*

In this wofull estate do they chiefly fall which commit any capitall sin, for they are pulled from the love of God, and are in soul dead by the death of sin, into which they fall, that are too much addicted to the love of earthly things. Now these evils can by no more effectuall Antidote or preservative against evill be turned away, then by the holy exercise of the Divine Presence. For when as our mind doth often elevate her cogitations and desires to God, conversing with him, and entering (as it were) a familiarity, by little and little it is settled and confirmed; for that it is drawn from things subject to instabillity, and united unto him who is not subject to any shadow of change. When the ship in the Sea is tossed hither and thither, there is great danger that it dash not against a rock,
the

the safest way is to cast some strong anchor : so when the mind of man in the Ocean of this world is tossed with divers and dangerous thoughts, the safest and surest way to apply it, and fasten it to the anchor of the Divine Presence, that it may come to stability, and that constancy which is acceptable to God. Wherefore that spoken by the Wise-man, doth well besit the servant of God, *Eccles. 27. The godly man continueth in wisdom, as the Sun ; but the fool is changed as the Moon.*

Now this remembrance of God, or Divine Presence, doth not only compose and order the inward man, but also the outward. For as the servant of some great personage is by no means better contained within the lists and limits of duty, or moved to carry himself soberly, then if he understand he is beheld of his Lord, and diligently observed in his actions ; so the servant of God is by no means more effectually retained within the actions of piety, than if he remember that he is alwaies conversant in the sight of God, as the stars of heaven in the presence of the Sun, from whom they receive their light. Wherefore the Wise-man said well, *Eccles. 14. Blessed is the man that continueth in wisdom,*
dome,

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dome, and think of the beholding of God.*

CHAP. LXXVIII.

*How this exercise of the Divine Presence
doth bring spiritual comfort.*

FOR the continuance of the race of a spirituall life, spirituall joy is a matter of no small moment, which is felt of the servants of God, and had in price. This truly wholesome and spiritual good is principally procured and kept by the exercise of the Divine Presence. For even as he which attempteth any great and dangerous enterprize, is marvelously refreshed, if any object or sight be offered whereby he may be delivered from his danger ; or if he chance to see some good friend whom he hath not seen for many years, is wonderfully comforted ; so the soul of the servant of God, when it considereth with how many dangers it is compassed, when it once turneth the eyes of the mind to God, who is endowed with goodness, and ready to give help, is marvelously comforted and refreshed.

King *Josias*, because he promoted the divine Worship, and bestowed many benefits upon the people of God, he
hath

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hath left behind him a joyfull remembrance of his name. *The remembrance of Josias (saith Ecclesiasticus) is like a sweet ointment.* S. Bernard confesseth of himself, that so soon as he entred a religious course of life, he much rejoyced in the presence of heavenly minded men. If the sight and memory of a just man be joyfull, what shall the remembrance of God be? Nay, what shall his presence be, in whom we may behold infinite beauty, and other perfections? *Judas Maccabeus* entring into a warlike attempt, was wonderfully comforted by the presence of God, whom he was perswaded to be present to assist him: these are the fruits of this holy exercise. Therefore let the servants of God endeavour this exercise at every time and place: and so often as he wakes in the night, let him forthwith lift up the eyes of his mind to behold the Divine Majesty present, let him do the same when he riseth early out of his bed: if he pass thorow publike waies, casting his eyes modestly unto the ground, let him raise up his spirituall eyes to God, when he hath conference with men, or is conversant in affairs, let him fasten one eye of consideration upon his affairs now in hand, and let him lift up
the

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the other to God, requiring his help.

If he be fallen into some grievous disease, so that he cannot perform his accustomed task of devotion, let him not be grieved, but instead thereof, let him lift up his heart to God, invoking him, and laying before him his desires, and with this only labour let him be content and quiet, for by so doing he shall supply other duties. Thus did the Prophet David, *Thy Name (O Lord) and remembrance is in the desire of my soul; my soul hath longed for thee in the night season, and with my spirit have I early awaked unto thee.*

CHAP.

CHAP. LXXIX.

By what means this gift of having God present in our affections is to be had.

Hitherto we have considered the excellent fruits of this divine exercise : now it remains that we know the means how this may be attained ; of the which the first is, that we crave the same of God, of whom cometh every good and perfect gift : For, as from Christ our Saviour all other helps unto salvation do proceed and come ; so this beseeching him humbly by his infinite mercy, and merits of his Passion, that we may alwaies remember him, and have our hearts lifted up unto him ; for there is no doubt but he will grant our requests, if with assured faith and lively desire we ask this of him.

Another mean to have God present may be, if we use some signs, by the sight whereof we may be brought to remember God, as the placing of some sentence in that part of the house, wherein we are most conversant, as thus : *Sin not, because God seeth thee : Or that of the Wise-man, The eyes of the Lord are in every place, beholding the good*

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good and the evil: Or that of David, *I had ever God in my sight*; or that of Tobit to his son, *All the daies of thy life have God in thy mind*. By this, or any other means to stir up the remembrance of the Divine Presence, it is helpfull to our dulness. And so much briefly of the first mean, putting us in mind of the Divine Presence.

The second is, a daily and particular examination of our consciences, whether or no we set God present in our actions; this examination is often to be had, wherein we require of our consciences every evening, whether we had God present in our actions all the day; if we have so done, let us give him thanks, for it is his gift and goodness, and let us beseech him to continue the same; if it be otherwise, let us be sorrowfull, and purpose to amend.

A third means is to make this a matter of great care; for, as he which hath a purpose to build an house is full of thoughts how to bring it to pass, the very care thereof takes away both his sleep and meat; the same is often done about the education of children: No other wise falleth it out with him that is carefull to set God ever present before

fore the eyes of his mind.

The fourth mean, and that which is above all, to help to attain this holy exercise of the Presence of God, is the true love of God, which when it hath taken root in the heart of the servant of God, it by and by stirs him up to direct his mind to God.

For this is the nature of love, to transport it self into the thing that is loved, whereby it may be united with it, and be made one with it. Hence it cometh to pass, that evermore we remember the thing we love, we think of it, we desire it, and do gladly receive it; according to that of our Saviour, *where thy treasure is, there is thy heart also*. From hence it cometh, that all the difficulty of this exercise is in the beginning, untill the soul come unto this great love of God; for as soon as love both possess the heart, there is nothing more pleasant than the Presence of God.

CHAP. LXXX.

*How this exercise, and all other good and
godly actions ought not to be
deferred.*

First, that time is a thing most precious.

Secondly, for that man is not Lord of the time, and it is therefore granted him of God, to dispose well of it.

Thirdly, for that God doth take time from them that do neglect it.

Fourthly, for that we ought to labour in this and other holy exercises while we have time.

Fifthly, how we may proceed to improve the time.

Of the first of these we are to consider first of all, that time is precious, by the words of the Angel in the tenth of the Revelations, *Time shall be no more*; meaning a precious opportunity of providing for an estate to come, which also sheweth that God vouchsafeth us a great grace in granting us this time. King David was ever in fear of making loss of time in that he said, *Mine eyes prevent*

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night watches. Arise, arise quickly (saith
S. Bernard) O Christian, be ashamed that
the Sun should prevent thee. The holy men
of God knowing how precious time
was, and of such value that it could not
be valued, did ever frugally spend the
same. O (saith Bernard) what is more dear,
more to be loved, more profitable than time?
nothing more worthy, and yet nothing more
contemptible.

The daies of salvation pass away,
no man perceiving it; they flie away
without hope of return. I beseech you
Brethren, contemn not the time or lit-
tle hour which God hath given you.
To prepare everlasting glory is pre-
cious; that is precious, a little whereof
is worth great treasure, of this nature
is time. Of the second, that man is
lord of the time, and that it is there-
fore granted him of God to dispose
of it. Concerning earthly posses-
sions, we cannot call them properly ours,
according to that of the Apostle, Gal. 6.
num tempus habemus, while we have
time. Now we are withall to consider,
that this *Momentum temporis*, (for it is
but a moment) compared to eternitie,
is as it is (I say) *Momentum magni mo-
menti*, a moment of great moment,

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granted us not to be wasted in vain, much less in sinfull delights. A man ought not to cast his temporall goods into the Sea, but to spend them in all good and godly uses, answerable to that of the fore-named Apostle, proceeding in this manner, *while we have time let us do good.*

The Prophet David saith, *Dum bodie appellatur*, while it is called to day, *Psal.* 95. In the Gospell, the Kingdom of Heaven is compared to certain which receive their Masters Treasure upon an account, and to occupy it untill his coming. The time (saith S. Hierome) which is bestowed upon unprofitable or idle delights, is lost and doth perish, as if it never had been. It is reported of *Vespasian*, that when he had passed a day without benefitting others, that he would say to his Friends, *Friends, I have lost a day.* Wherefore, seeing that time is granted us to dispose well of our future condition, let not any hour pass without fruit.

Of the third, to call to mind how God will take time from them that do neglect it, we have a manifest warrant by that in the third of the Revelation, *If thou watch not, I will come upon thee as a Thief.*

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Thief: Where God exhorteth, first, to watch: secondly, he threatneth surprising of them that are slothfull, and spoiling them of that which ought to be most precious, to wit, Time: For Time is (as it were) treasure in the house of a sinner, which treasure if we will conserve, we may make an happy Merchandize for the World to come; and is also likened to the bird, that at every flight loseth a feather.

Of the fourth, we may consider how we are to labour in this, and other holy exercises, while we have time. *Whatsoever thy hand is able to do* (saith the Wiseman) *do it instantly.* Joseph in the seven years of plenty, provided for the years of dearth: Noah built an Ark while the weather was fair; the wise Virgins provided oyl before the market was done.

Of the fifth, we are last of all to consider, how we may proceed to redeem the Time: Time is said to be captive when we use it contrary to the mind of the giver; but it is redeemed, or set at liberty, when we use it to fulfil his Will, and keep his Commandments. The mean of redeeming the time, is laid down by that of the Apostle, *Romans 6.* As men have given their members ser-

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vants to unrighteousness, so let them
give them to be servants of righteousness;
of evil, let them become good;
of cruell, gentle; of negligent, watch-
full: In a word, to spend the rest of
their lives as that they may be pure and
holy, that so at the last they may attain
everlasting glory, which God grant for
Christe sake, *Amen.*

A

most holy Sacrament. 271

*A brief form of commending ones
self to God.*

IN the hands of thine ineffable mercy, O Lord, I commend my soul, my body, my senses, my speech, my counsell, my wit, my thoughts, my works, and deeds: all the necessities of my soul and body, my coming in, my going forth, my faith and conversation, my course and end of my life, the day and hour of my departure, my death, my rest and resurrection, with thy Saints and Elect for ever, *Amen.*

A Lord grant me an hatred of evils passed, a contempt of sinfull delights present, a desire of true delights for the time to come: Grant me also, I beseech thee, the removing of occasions of evil, the soundness of affection to refuse, and power to resist that my ghastly enemy, that he never say, I have prevailed against him.

Omnipotent

OMnipotent and O mercifull God,
 which diddest add to the life of
 King *Ezechiab* fifteen years, when he
 praied unto thee weeping; grant me
 thy unworthy servant so much space be-
 fore the day of my death, that I may be-
 bewail all my sins, and by thy grace at-
 tain remission of them by *Jesus Christ*
 our Lord, *Amen.*

Sit laus Deo.

FINIS.

gk 90105540

God,
life of
then he
ant me
ace be-
may be-
ace at-
Christ

1. The first part of the document is a list of names and their corresponding addresses. The names are listed in a column on the left, and the addresses are listed in a column on the right. The names are: John Doe, Jane Smith, and Bob Johnson. The addresses are: 123 Main St, 456 Elm St, and 789 Oak St.